

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, OCTOBER 26, 1916

NEW SERIES, VOL. XVIII, NO. 43

Mississippi votes yes or no on prohibition on November 7th.

The Baptist and Reflector now announce "Out of debt," for the first time in twenty-five years. Congratulations!

Did somebody rise to remark that the reason so many "keys to the situation" did not accomplish more, is that they are don-keys.

We were glad to greet some of the members of the Central Committee of the W. M. U. in our office last week, who had come to their quarterly meeting.

Pastor R. L. Baker of the First Church, New Orleans, is rejoicing in a growing congregation. Seventy-three have been added in the last fourteen months, twenty added to the Sunday school last Sunday.

Is your W. M. U. studying Dr. Beauchamp's excellent book Bible Outlines? If not, send 53c to The Baptist Record, Jackson, Miss., for a copy. This is the book recommended for use by the State Secretary, Miss Margaret Lackey.

The Liberty church, B. L. McKee pastor, is contemplating having preaching every Sunday another year. They have built a good house and there is a county agricultural high school in the town, with new equipment and good attendance.

Prof. L. T. Lowrey has been visiting many libraries in the north preparing his thesis for his Ph. D. degree at Columbia University. Just now he is teaching in Smith College in Massachusetts where they expect to enroll about 2000 students this session. He is just another Mississippian making good away from home.

Dr. G. S. Dobbins has been busy lately looking after the building of a Sunday school annex to the New Albany church, holding meetings, working up the Baptist Record list in his church, looking after a new baby at his house and holding a meeting in his church for two weeks, with the Clarke College quartette, leading the singing.

We don't know what sort of religion the editor of "Life" has, or whether he has any at all, but this is true that he says, and more: "The Bible is really the best book we have, more interesting than the most interesting novel, more perfect in its form than any other literary monument, more beautiful than words, more genuinely inspiring than anything else in the world. It is the fountain-head of our English speech. In it lies our chief hope of preserving that speech."

Russia after fourteen months of prohibition reports: Crime (all kinds) has decreased sixty-two per cent.; absenteeism in factories has fallen sixty per cent.; suicide rate has dropped enormously; hospitals formerly overcrowded are not filled; efficiency in factories increased ten to fifteen per cent.; practically every inhabitant is at work; savings deposits have increased eight per cent.; fire damage has fallen off thirty-eight per cent.; wages in some districts raised 500 per cent. (this applies to peasants working as day laborers); people are eating better and costlier food; better clothing is worn by the poorer classes; agricultural implement sales sixty per cent. larger; imprisonment decreased seventy-two per cent.

One of the very best papers in the world is the Sunday School Times. It has contributed articles and editorials that will help anybody to be a better Christian and more useful in the kingdom. It costs \$1.50 a year. If you will send us one genuine new subscription to the Baptist Record with \$2.50 we will send you the Sunday School Times for one year. You will do yourself and your friend a service.

## TIME OF CONVENTION CHANGED.

Owing to the fact that the seventh of November is the day of election, and to the further fact that the new prohibition laws are to be voted on at that time, the meeting of the Baptist State Convention is postponed from the eighth of November to the fifteenth. This has been done after conference and agreement with the other officers of the convention, viz: the recording secretary and the vice-presidents, also with the president and corresponding secretary of the Convention Board. This authority is vested in the officers of the convention by the constitution.

J. L. JOHNSON,

Pres. Baptist State Convention.

## ATTENTION!

The W. M. U. meeting of the State Convention will be held in Columbus, November 13-15.

Please note the dates. First session held on Monday evening, November 13th, at 8 o'clock. A most interesting program will be rendered at that time by the young people's auxiliaries.

Try to reach Columbus in time for this session.

M. M. LACKEY,  
Cor. Sec'y W. M. U.

The commentaries on the Sunday School lessons for 1917 are now published and they give a most enticing bill of fare. The more comprehensive ones are "Tarbell's Teachers Guide" and "Peloubets Select Notes." They are the same size books as usual, containing about 500 pages, and sell this year for \$1.15 each, postage extra, the price being slightly advanced on account of the advance in paper and other printer's materials. The first six months, January to June give a study of the Gospel of John and it will be one of the richest fields we have been in for a long time. Everybody ought to study the Sunday School lesson for next year. The latter half of the year will conclude the study of the Old Testament, beginning where we left off some months ago.

Pastor O. N. Herrington moves from Wiggins to take charge of the church at Lucedale.

Those wishing to send help to the Armenians will address the Armenian Relief Committee, No. 70 Fifth Ave., N. Y. City.

We have heard that a Mr. Taylor has been operating in the southwest part of the state claiming to represent the Record. We do not know him.

Rev. L. J. Caughman of Mendenhall entered into rest on October 16th. He was a man greatly beloved. An appreciation of him appears in another part of this paper.

State Mission contributions are better now than at this time last year. Let's push it and go to Columbus with the best report ever, and everybody happy and thankful.

See announcement by Brother J. R. Carter about the Orphanage Thanksgiving cars in this issue. Get the dates and get ready the contributions of things to feed the orphan children.

Jones County Association has straightway gone to work. A program for a fifth Sunday meeting has been published, the meeting to be held at Lowrey Creek church, October 28-29.

Phoenix, Oak Grove and Sartalia churches in Yazoo county have combined to form a full time pastorate, with a pastor's home, all in a radius of ten miles. Send information to Mr. Louis Coody, Phoenix, Miss.

If it is true, as Mr. Carnegie says, that it is a disgrace for a man to die rich, then a great many of us will have distinguished conclusions to our career, and will be buried with great honor. "Blessed are ye poor."

Thanks for an invitation to the Baptist luncheon, Baraca Hall, Water Valley church. It would have given us pleasure to attend. The speech-making must have been "ideal," judging from their printed program.

Speaking of the disposition of many to come in late one of our contemporaries remarks that "Some people will be a trifle late at their own funerals, unless the undertaker engaged is of an unusually stirring disposition."

Recently a Jewish Rabbi died in Memphis. At his funeral one of the speakers took his text from the New Testament: "And David after he had served his own generation by the will of God fell on sleep." He ought to have read on and found the words concerning Christ: "But he whom God-raised up saw no corruption."

We can afford in these parts to be generous with the Republican candidate for president, so we are glad to hear this statement from the Hughes National College League: "A devout Baptist, Professor Hughes attended the church of that faith at Ithaca during his residence there. The Rev. Robert J. Jones, for thirty-five years pastor of the First Baptist church of Ithaca, is authorized for the statement that during the years that Mr. Hughes was at Cornell University (1891 to 1893) he missed only one Sunday morning service at the First Baptist church and with reference to that one morning, he notified the pastor of the church the day before that he would be away."



## SERMON SECTION

### THE TRANSFIGURATION OF JESUS.

(By John T. Christian, D. D., LL. D.)

#### II.

#### What the Transfiguration Was to the Disciples.

"Lord it is good for us to be here. Math. 17:4."

Jesus taketh Peter, James and John. "He was always taking these three somewhere. He always had his three mighties—as for the rest of us, it is said, 'They did not attain unto these three.' We cannot understand these divine and human trinities; things duplicate one another, and are full of subtle and bewildering typologies. Similitudes that are about us, the unwritten yet ever vivid parables, do but distress our poor weak thinking and make fools of us. Yet is there music in the mystery as there are stars hidden in the darkness. Abraham, Isaac, Jacob—Peter, James, John—the Old and the New Testament has each its trinity of manhood. Let those who are curious about such matters—and the curiosity is admissible and instructive—consider the different characteristics and temperments of these men, and see how the three are one and the only three, on earth as in heaven, and on earth as certainly as in heaven. God made man in his own image and likeness, and it takes three of us to make up the whole man. Why be little, separated, isolated creatures, having no connection with counterparts and compliments? Why not answer the hunger of the heart, which says, I am not self-complete, and go out in the direction of fellowship, union and integrity?"

"Jesus taketh Peter, James and John, and bringeth them up into a high mountain apart. High places should bring high thoughts; matter should help spirit; no man should be vulgar on top of a mountain. Our pulses should be throbbing with the fulness of spring." This is the purpose of having consecrated houses, churches set apart for one object, whose very air is full of blessing. A man ought to lose all his lower nature in the face of a sunset. It should make him religious, if not Christian. At such a farewell he should tremble with the desire to ascend himself to a purer clime. So in the church he should be alone, though urged by the crowd; he should give himself up to the genius of the place and be a child at home.

We are mountain born, if we did but know it; we are hill men. There be those who take us to the high mountains to show us our littleness, and they do well. They say, Look up, there are three thousand feet of rock above you; do you feel small—a grasshopper in the presence of such hugeness? "Partly I do, yet not wholly. Watch me as, with staff in hand, I climb, and as I climb I grow, and by-and-by I stand above the rock and ask it to be not a pedestal for a monument. Were I rooted in the ground and could only look at the huge elevation, I might faint in heart and say, 'How little I am;' but knowing that I can put the loftiest mountain of the earth under my feet, stand upon it and lift my hand to a height it never climbed, I am greater than the mountain. We should betake ourselves to high places and secret temples; we should often meet God on top of the mountain, and especially early in the morning, the time when Moses went to see the Lord. Then should we come back with the dew of heaven upon our lives, baptized anew, refreshed, and jeweled, and blessed; and the day, how thick soever should be its trials, and fierce soever its fights, should give way before us, recognizing the shining of our face and the sanctity of our whole mein" (Parker).

I do not wonder that Peter said it is good to be here. He preferred earth to heaven in such company. His tongue stammered but his heart was in the right place. Love will-stam-

mer rather than remain silent. He knew not what he said, but he knew what he felt. A martyr once said: "I cannot argue but I can die for my Savior." It was good.

I. The transfiguration was a confirmation of their faith. They needed confirmation and inspiration. The revelations of the Christ in the last few days had been discouraging. The transformation would give them new views of the kingdom of heaven. Peter wished to build an abiding place, but it was a foolish saying. We cannot abide on the mount. There is too much to be done. Already there is a lunatic boy at the base of the mountain who needs to be cured. In heaven we shall dwell together in the land of the living, here we only salute each other and pass on in the land of the dying. We are in the world for service, the time is short, and while God may graciously give us a transfiguration scene, we must hasten on. But the faith of the disciples was strengthened.

II. The transfiguration made them complete witnesses. Jesus needed that there should be witnesses to all of his work. He took with him Peter, James and John. By the mouth of two or three witnesses every word shall be established. It was these three who saw him raise from the dead the daughter of Jairus. It was these three who witnessed the agony of Gethsemane. It was these three who were with him on the Mount of Transfiguration. In after years they could speak of sorrow and suffering, for they had witnessed the sufferings of Jesus, and had felt much of their own. They could also talk of glory, for they had seen Jesus glorified, and hoped to be glorified themselves. So they were competent to tell the story of the Saviour from the cradle to the grave and to his ascension on high.

III. It was certain proof of the immortality of the soul, and of the resurrection of the body. While Jesus prays for them, he is himself the source of their revival. He had lately promised that they who were willing to lose their lives should find them unto eternal life. And now, in him who had perfectly so willed, they beheld the eternal glory beaming forth, until his very garments were steeped in light. There is no need of proof that the spirit has power over the body; the question is only of degree. Vile passions can permanently degrade human comeliness. And there is a beauty beyond the line of color; seen in vivid hours of emotion, on the features of a mother beside her sleeping babe, of an orator when his soul burns within him, of a martyr when his face is as the face of an angel, and often making fairer than youthful bloom the old age that has suffered long and has been kind. These help us, however faintly, to believe that there is a spiritual body, and that we may yet bear the image of the heavenly. And so once, if only once, it is given to sinful men to see how a perfect spirit can illuminate its fleshy tabernacle, as a flame illuminates a lamp, and what the life is like in which self-crucifixion issues. In this hour of rapt devotion his body was illuminated by the splendor which was natural to holiness, and which never would have grown dim but that the great sacrifice has still to be carried out into action. We shall best think of the glories of the transfiguration not as poured over Jesus but as a revelation from within.

The holy mount shows us the place of death in the life of men. We read: "There talked with him two men, who were Moses and Elijah;" as if the Evangelist would emphasize the fact that it was no apparition, existing in the heated imagination, he repeats the statement that they were two "men." Strange gathering—Moses, Elijah and Christ—the Law in the person of Moses, the Prophets in the person of Elijah, both doing homage to the Christ, who was himself the fulfillment of prophecy and law. But what the Evangelist seems to note particularly is the humanness of the two celestials. Though the earthly life of each ended in an abrupt, unearthly way, the one having a translation, and the other a divine interment, they have both

been residents of the heavenly world for centuries. For as they appear today "in glory," that is, with the glorified body of the heavenly life, outwardly, visibly, their bodies are still human. There is nothing about their form and build that is grotesque, or even unearthly. They have not even the traditional and fictitious wings with which poetry is wont to set off the inhabitants of the sky. They are still "men," with bodies resembling, both in size and form, the old body of earth. But if the appearance of these "men" reminds us of earth, if we wait awhile, we see that their natures are very unearthly, not unnatural so much as supernatural. They glide down through the air with the ease of a bird and with the swiftness of light, and when the interview ends, and they go their separate ways, these heavenly "men" gather up their robes and vanish, strangely and suddenly as they came. And yet they can make use of earthly supports, even the grosser forms of matter, planting their feet upon the grass as naturally as when Moses climbed Pisgah or as Elijah stood in Horeb's cave.

But if the glory of the Mount sets in a fairer light the cross and grave of Christ, may we not throw from the mirror of our own thoughts some of its light upon our lowlier graves.

Not only does the Mount speak of the certainties of the after life, it gives the likenesses of the resurrection body, answering, in part, the standing question: "How are the dead raised up?" The body of the heavenly life must have some correspondence with, and resemblance to, the body of our earthly life. It will, in a sense, grow out of it. It will not be something entirely new, but the old refined, spiritualized, the dross and earthiness all removed, the marks of care and pain, and sin all wiped out. And more, the transfiguration must give us an indubitable proof of heaven and earth lie, virtually, close together, and so called "departed" are not entirely severed from earthly things; they can still read the shadows upon the earthly dials, and hear the strike of earthly hours.

They are not so absorbed and lost in the new glories as to take no note of earthly events; nor are they restrained from visiting, at permitted times, the earth they have not wholly left; for as heaven was theirs, when on earth, in hope and anticipation, so now in heaven, earth is theirs in thought and memory. They have still interests here, associations they cannot forget, friends who are still beloved, and harvests of influence they may still reap. And why may not their spirits touch ours, influencing our mind and heart, even when we are not conscious whence those influences come? For are they not, with the angels, "ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" The Mount of Transfiguration does not indeed stand apart, for on its summit the paths of the celestials and the terrestrials meet and merge; and indeed it is high, for it touches heaven.

#### FREE CARS FOR THE BAPTIST AND METHODIST ORPHANAGES, JACKSON, MISSISSIPPI.

It has been a custom for several years for the railroad companies to allow special cars to carry, free of charge, donations along their several lines to the Baptist and Methodist Orphanages at Jackson, Miss. There are more than 450 children to be fed, clothed and warmed in these two institutions, and all donations, such as corn, flour, sugar, molasses, grits, cured meats, lard, all kinds of canned goods, all kinds of dishes, boxes of clothing, shoes, hats, soap, blankets, sheets, pillow cases, towels, etc., will be brought free of charge, and will be very acceptable to the two orphanages. The railroads are better pleased when we fill the cars well and so are the orphan children. Let a soliciting committee be appointed in every community to secure contributions of goods, then arrange for some one to carry them to the depot in due time, and the



free cars will bring them to Jackson. Mark every package plainly either for the Baptist or the Methodist Orphanage.

Arrangements have already been made with the following roads to run free cars this year at the times and places indicated below:

The car on the G. & S. I. R. R. will leave Gulfport, running to Hattiesburg, on December 5, Rev. L. F. Alford of Saucier in charge; it will lie over in Hattiesburg all day, Dec. 6. Mr. K. T. Moore of Hattiesburg in charge, and will run from Hattiesburg to Jackson on Dec. 7, Mr. R. F. Bass and Rev. W. M. Williams of Collins in charge.

The car on the N. O. G. N. R. R. will run from Twin to Jackson, Miss., Dec. 5, Rev. J. V. Bennett, of Monticello, in charge.

The car on the N. O. M. & C. R. R. will run from Walnut to Newton, Miss., starting on Nov. 20, Rev. R. P. Neblett of Ripley in charge.

The car on the N. O. & N. E. will run from Picayune to Hattiesburg, Dec. 1, and from Hattiesburg to Meridian, Dec. 2, Mr. W. H. Patton and Mr. Geo. S. Weems of Shubuta in charge.

On the M. & O. R. R., one car each for the Baptist and Methodist Orphanages from Corinth to Artesia will run on Nov. 21, Rev. J. S. Berry, Tupelo and Mr. Fred J. McDonnell, Jr., Okolona, in charge, respectively. A joint car for the two orphanages will run from Columbus, via Artesia to Meridian, starting Nov. 21, Rev. J. S. Berry of Tupelo and Rev. D. W. Babb of Crawford in charge. A joint car from Vinegar Bend to Waynesboro will run on Friday, Dec. 1 and from Waynesboro to Meridian, Dec. 2, and this same car will run locally on the A. & V. from Meridian to Jackson on Monday, Dec. 4 carrying all donations for the two orphanages at intervening points, Mr. W. H. Patton and Mr. Geo. S. Weems of Shubuta in charge.

On the I. C. R. R., one car will run from Horn Lake to Grenada on Nov. 24, Rev. W. E. Lee of Como and Rev. J. H. Brooks of Senatobia in charge. Car from Lamar to Grenada, via Water Valley, Nov. 23, Dr. C. K. Bailey of Coffeeville in charge. Car from Grenada to Jackson on Nov. 24, Rev. R. A. Tucker of Grenada in charge. Car on Aberdeen Branch from Aberdeen to Durant on Nov. 29, Mr. D. L. Brown and Miss Lill Dodd of Kosciusko in charge. Car from Osyka to McComb, Dec. 5, Mr. E. W. Reid of Magnolia in charge, and the same car from McComb to Jackson on Dec. 6, Mr. W. H. Morgan and Mr. W. D. Davis of Brookhaven in charge.

Car on the Y. & M. V. R. R. from Clarksdale, via Dublin, Tutwiler, Greenwood, Tchula, to Yazoo City, Nov. 21, Dr. W. T. Johnson and Mr. Rowan Thayer, Greenwood, in charge. Car from Tutwiler, via Drew, Ruleville, Sunflower, Moorhead and Yazoo City to Jackson, Nov. 21, Mr. M. C. Smith and Rev. R. H. Ruff of Moorhead in charge. Car from Clarksdale, via Shelby, Leland, Rolling Fork and Vicksburg to Hattiesburg on Nov. 21, Rev. E. M. Shaw of Boyle in charge. Car from Natchez to Jackson on Dec. 5, Mr. Hugh Junkin of Natchez and Rev. J. O. Ware of Fayette in charge.

A car will be run on the F. & G. in charge of Rev. W. H. Saunders, date to be announced later.

All pastors, Sunday school superintendents, Missionary Societies, Unions and Leagues are requested to appoint committees to announce and advertise these cars in their several communities and see that they are well filled for the benefit of the hundreds of orphan children in these two institutions.

Sincerely yours,

J. R. CARTER,  
Mgr. Baptist Orphanage.  
J. B. RANDOLPH,  
Mgr. Methodist Orphanage.

P. S. Let all papers throughout the state please copy, at least part touching their territory.

MISSISSIPPI BAPTIST STATE CONVENTION,  
COLUMBUS, NOVEMBER, 1916.

PROGRAM.

Wednesday Morning.

- 9:00 Devotional exercises.
- 9:30 Organization.
- 10:00 Address of Welcome.
- 10:15 Response.
- 10:30 Report of Program Committee.
- 10:45 Report of Committee on Publications.
- 11:30 Report of Hospital Boards and Committee on Hospitals.
- 12:15 Announcements and adjournment.

Wednesday Afternoon.

- 2:00 Devotional exercises.
- 2:15 Report of Orphanage Trustees and Committee on Orphanage.
- 3:00 Report of Committee on Laymen's Work.
- 3:45 Report of Board of Ministerial Education and Committee on Ministerial Education.
- 4:30 Announcements and adjournment.

Wednesday Evening.

- 7:15 Devotional exercises.
- 7:30 Convention Sermon.
- 8:30 Seminaries.

Thursday Morning.

- 9:00 Devotional exercises.
- 9:15 Report of Committee on B. Y. P. U.
- 10:00 Report of Committee on Sunday Schools.
- 10:45 Report of Convention Board.
- 11:00 Report of Committee on State Missions.
- 12:15 Announcements and adjournment.

Thursday Afternoon.

- 2:00 Devotional exercises.
- 2:15 Reports of College Trustees.
- 2:30 Report of Committee on Denominational Education.
- 3:00 Mississippi College.
- 3:10 Clarke Memorial College.
- 3:20 Mississippi Woman's College.
- 3:30 Report of Education Commission.
- 4:30 Unfinished and Miscellaneous Business and Adjournment.

Thursday Evening.

- 7:15 Devotional exercises.
- 7:30 Home Missions.
- 8:30 Foreign Missions.

Friday Morning.

- 9:00 Devotional exercises.
- 9:15 Report of Committee on Temperance.
- 10:00 Report of Committee on Woman's Work.
- 10:45 Report of Committee on Nominations.
- 11:00 Treasurer's Report.
- 11:15 Resolutions.
- 11:30 Miscellaneous and Unfinished Business.
- 11:45 Reading and Correcting Minutes.
- 12:00 Adjournment.

CORRESPONDENCE COURSES AT THE  
SEMINARY.

I wish to call the attention of brethren generally to the Seminary Correspondence Courses. The session has opened with a splendid attendance, but there are some who are unable to be present. If there are any brethren who desire to come to the Seminary this year, who have not completed arrangements and desire to take up the matter of financial assistance or any matter bearing upon their problems, I shall be glad to hear from them.

There are others, no doubt, who will wish to consider the Correspondence Courses. We find that these courses are already becoming popular, and many are taking them to great advantage. They will prove valuable to laymen and to women engaged in Christian work, as well as to ministers who find it impossible to attend the Seminary. If any are interested in the matter, I suggest that they take it up at once and plan to enter upon the work. Full information and instructions will be supplied to any who make

application, addressing Prof. W. J. McGlothlin, Director Correspondence Courses, Norton Hall, Louisville, Ky.

E. Y. MULLINS,  
Pres. Sou. Bap. Theol. Sem.

THE SPIRITUAL CONDITION AT MISSISSIPPI  
COLLEGE.

I am often asked about the moral and spiritual condition of the students at Mississippi College. One brother told me the other day that he heard the moral condition of our college life seriously questioned at one of our associations last week. As pastor of the Baptist church, and one who is in vital touch with the college life, I am glad to say that we have the finest student body of college men that I have ever seen, and that this is the unanimous conclusion of the professors. Our religious services are all well attended, and you will find an excellent spiritual atmosphere in all of our church and college life, in fact, I know of no church that is anymore spiritual, and I have been in more than 300 churches in this state. Nearly every week some fine young man comes to my study to talk with me about his interest in religious work, and each month we license and ordain young men to the gospel ministry. Last week Bro. W. S. Craft was licensed to preach and Bro. G. C. Hodge was ordained, and last night Bro. Winston Borum, eldest son of Dr. W. A. Borum was set apart to the full work of the ministry, and just a short while ago a fine young man talked with me for more than two hours about his call to the ministry. These facts speak for themselves, for according to Dr. Gambrell you cannot pop corn in a cold pan, nor will young men decide for Christ, and be interested in religious things unless their environment is positively religious. Pray for us, and send your boys on to us. We will do the best we can for them in a religious way, as well as intellectually.

Most cordially,

ZENO WALL.

Pastor Clinton Baptist Church.

CAN WE HELP THEM?

We have more than 60 ministerial students in Mississippi College this year. Some of them have church work, but most of them have none. We have many pastorless churches within our state which could be supplied by these men. The purpose of this article is to inform the churches about these brethren, and to urge the active pastors to help in putting these pastorless churches and churchless preachers—here and elsewhere—in touch with each other. Our young preachers here have not, it is true, had much experience but they fully believe that the Lord has called them, and are ready to do the best they can. These men need the help which the churches can give them too, as all of them are poor. The church, therefore, that calls one of these men, and stands by him after he is called, praying for him, encouraging him, and supporting him in every way will do a real service to the Lord who has called him. And the church will be happy in watching him grow—improve. Brethren, tell us about the pastorless churches, and we will tell them about the brethren here, and if the church should feel impressed to ask one of these young men to supply for them, we will pray for him as he goes, and for the church to which he goes, that there may be a union if it pleases the Lord. Write us if we can serve you.

ZENO WALL.

Pastor Clinton Baptist Church.  
M. O. PATTERSON,  
Professor Dept. of Bible.

Evangelist Dr. Thomas S. Potts of Memphis is in the midst of an encouraging meeting with that great preacher, pastor and builder Dr. I. N. Penick, of Martin, Tenn. Great results are hoped for.



# The Baptist Record

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## EDITORIAL.

### HARDEN NOT YOUR HEARTS.

Usually it is of no benefit to anybody to dwell upon the complaint of "hard times." It does not help to make them better and we have known some communities to have their business almost paralyzed by their people standing around and lamenting the hard times. The way to make times better is to work the harder and more cheerfully.

But there are certain facts that will stare us in the face and which must not only be reckoned with but if possible accounted for. Can we face the facts and learn their lesson in this case? It does seem to be a fact that this country is more prosperous as a whole than it has been for many years. In many states the crops have been abundant and the prices paid for farm products were never so high. This would ordinarily be a matter for unmixed gratitude. But this is not only offset but completely revised by the conditions within our own State. Taken as a whole there has not been a time, certainly for many years, when there were as poor crops in Mississippi, a wholly agricultural state, as there are this year. The boll weevil invaded new sections of the State, bringing consternation to many. The rains prevented the working of the crops over a large section. The storm swept over a large part of the State in July. Corn and cotton were never so poor.

Now this is not said to make the gloom thicker about anybody, but to awaken inquiry as to the cause. To be sure there will be those who will pooh-pooh the idea that God has anything to do with it. But the readers of The Record believe that Jehovah is the living God and is at work in the world today as always; that "He worketh all things after the counsel of His own will." Why is it that we are stricken more than others? Perhaps we should not welcome explanations offered from the outside. They might be offered without sympathy, or without knowledge of all the facts. Let us see if we cannot find our ourselves. This writer is not a prophet, but only a student of the prophets. It would take long to quote much that they say, but some things are too pertinent to be passed. Let us not be like those of whom it was said, "My people do not consider. Why should ye be stricken any more? Ye will revolt more and more. From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores. Your country is desolate." Read the first chapter of Isaiah. The women might read the latter part of the third chapter.

The prophets of the Old Testament represent the afflictions of God's people as chastisement for forgetting God. They are at once the evi-

dence of their being God's people and of their having forsaken Him. Now the people poked fun at Jeremiah for calling the sins of the people to mind and calling them to repentance. They counted him an enemy for warning them against the judgments of God. And one who does it today is liable to be charged with the heinous sin of being a pessimist. But in the face of all this, had we not better look a little more closely into the situation that confronts us. Many people in Mississippi are going to come perilously near the edge of want in the next six months. And yet there were never so many people riding in automobiles as today, and that simply as a matter of luxury. The number of garages and salesrooms for these cars has literally multiplied in the city of Jackson in the last few months. We bare our breast to the charge of calamity-howler, but the truth had as well be stated. If the pastors would take an honest count of the people in their Sunday congregations it would probably reveal a smaller proportionate attendance than ever before. We haven't heard of any man who has given up the use of tobacco on account of hard times, although some have cut down pastors' salaries and mission gifts and subscriptions to the denominational paper. If the contributions of the W. M. U. were left out most associations will probably show a decrease in benevolent contributions. But there was the largest attendance at the State Fair this year since its beginning. We heard a brother say he saw church members at a county fair who had paid absolutely nothing to pastors' salary.

Will God allow the worship of pleasure and the greed of gain and the neglect of His kingdom to go unrebuked? These things are said with a full knowledge of the criticism they will provoke. They are not the product of a soured mind or a pessimistic moment. They are said because the burden is on us. What are we going to do when the Lord rebukes us? Are we going to shut our eyes, refuse to hear; or are we going to resent His chastisement and further dare His displeasure? It will not do for us to ignore the facts or to resist the Lord and provoke Him to anger. To the disobedient of the olden time it was said when they had suffered stroke after stroke, "For all this his anger is not turned away and his hand is stretched out still." "Today, if ye will hear His voice, harden not your hearts."

### THE BIBLE AND CONSCIENCE.

It is common to hear people say that the Bible "finds" them. It searches out the soul of man from among all the stuff where it hides like Saul. It feels for the sensitive and motor nerve in him until it finds the live spot, the quick, and having found it compels action of some kind. We may go back further and say that it is used of the Holy Spirit to quicken the man, to make him alive. It is the Spirit's instrument, the sword of the Spirit for producing spiritual results in us. It is the highest expression of an awakened and developed conscience, and most aptly expresses the demands of conscience. This is another way of saying it is the "perfect law."

Because conscience is universal and because a properly developed and instructed conscience will ultimately point in the right direction, the Bible is the expression of universal conscience. It "finds" all men alike that is it approves itself to all men, fits the need of all men and is easily accepted as the highest and final authority. This does not mean that every individual acknowledges the authority and obeys it, but it does mean that the normal man everywhere recognizes it as the fittest embodiment of the standard of righteousness and every nation and condition of men have no difficulties or scruples in accepting it when it is made known to them.

He may not understand it all but there is nothing that offends reason or contradicts common sense more than this: The very things we

do not fully comprehend have an inviting manner that lures us on to a better knowledge. He may not conform to all its requirements, but he dare not dispute their truth or authority. There is such a universal approval of its teaching by the moral sense of man as to condemn the man who finds fault with it as a moral or intellectual degenerate.

Not only does it find approval among every race and nation and condition of men as the authoritative statement and just verdict of conscience, but it fits the individual in every part of his being as if it were "made" for him—as indeed it was. It is not like an ill-fitting suit of clothes which clings to the form in one place and blouses at another. It leaves no part of our being and no time or relation of our lives unprovided for. Its simple and elemental principles are as applicable to childhood as old age. Its provisions are as adapted to the home as to business, to social relations as well as civil. But it does not stop with outward relations, or conduct, it puts its finger with equal authority on the thoughts of men's hearts. The law is spiritual; His commandments are exceeding broad. The same God who said in the prophet, "Thou shalt not commit adultery," said in His Son, "He that looketh upon a woman to lust after her, has committed adultery in his heart." And the conscience immediately discerns the truth and justice of it, and modern science is discovering that the penalty for violation of either is sure. The same law that says "Thou shalt not kill," also says, "He that hates his brother is a murderer." The conscience is both instructed by the latter and gives it the verdict of approval.

This is the hope of humanity, that the Bible makes its appeal effectively to the conscience, and conscience is always found on the side of the Bible. This is the security of the preacher, that as long as he preaches the Bible, men can not quarrel with him. They must answer to God. This is why Felix trembled, and this is the hope of bringing conviction to men's hearts today. If we would hope for success in the Lord's work, it must be through the interpretation and application of the Word of God, the unfolding of the Scriptures and faithfully proclaiming as the true and authoritative will of God.

### JONES COUNTY ASSOCIATION.

This is a new body organized some six months ago by churches formerly in Lebanon and Tallahala Association. All of the churches in Tallahala entered the new body except four, so that it dissolved. This is a compact association in a territory thickly dotted with Baptist churches, besides a few of the "Land marker" variety. Over thirty churches went into the new organization and more of them were represented by messengers at Centreville church on the 17th and 18th. Former Moderator R. J. Lober called the meeting to order. Rev. G. P. Harris preached a good sermon on "Redemption," from Ephesians 1:7.

The letters were not read but a good digest was made of them and put on the blackboard by a competent committee. Rev. J. C. Parker was elected moderator and Bro. W. N. Montgomery clerk and treasurer. The association was fortunate in having two men representing education, Pres. J. L. Johnson from the Woman's College and Dr. B. G. Lowrey, Mississippi College. Both spoke briefly, as everything was done in a hurry, but the people were most sympathetic in hearing. A subscription was taken for ministerial education. Bro. G. P. Harris read a good report on Publications and invited the editor to wade in, which he did, without much material result. Everywhere he was confronted with reports of the storm. Here's hoping for better times ahead for all concerned—and more interest in the Kingdom. Temperance was given a full hour and much interest was provoked by



the approaching election. The night session was given to a B. Y. P. U. demonstration by the Pine Grove Union.

The Sunday school report by Bro. Bryant was out of the ordinary, showing up the weak places in this department. It elicited more general discussion than any other subject, some of the speakers being brethren, Montgomery, Moulder, Nix, Ross, Mott and Gates. The orphanage got a collection after discussion by brother Hataway and others. Pastoral support is on the program of this association and got what seemed to be needed discussion. The hospitals also were given a good hearing. The mission discussion came last and Dr. Lawrence was able to render good service to the cause where there have been questionings and luke warm support. The weather was bad all the way through, but the attendance was good and one of the biggest associations in the state was launched upon a hopeful mission. Centreville church is new but alive and did the honors of host handsomely.

#### IMPORTANT FACTS ABOUT THE ELECTION OF NOVEMBER 7, 1916.

1. The ballot to be used at the election on November 7th, is 14x30 inches, though printed in the smallest type available.
2. This large ballot is necessary because the law requires that the anti-liquor law, the anti-advertising law and the fish and game law, which have been referred to the people, be printed in full on the official ballot.
3. These three laws are in no way connected with each other, each standing separate and alone, and they are to be voted on separately.
4. Under each law, as printed on the ballot, are printed these words:

"For the law....."  
Against the law....."

If you want the present laws against liquor and liquor advertising to remain as they now are, put your cross mark (X) in the blank opposite "For the law."

5. The consensus of statement of officials in the State is to the effect that the present anti-liquor and anti-advertising laws are by far the most effective of any laws we have ever had, and the fact that the liquorites are exerting themselves as they have not done for many years, emphasizes the fact that these laws have hit the tender spot.

Do not allow these liquor folks to fool you into thinking that, if you vote against the anti-liquor and anti-advertising laws, you must also vote against the fish and game law; for such is not the case. You can vote for any one of these laws and against the others.

Let every man pull every pound he can, and success is sure.

T. J. BAILEY, Superintendent  
of Mississippi Anti-Saloon League.  
Jackson, Miss.

#### HOW THE MISSIONARY WORKS IN BRAZIL.

We are just back from a trip to the South where we were holding a series of institutes of practical methods. We aim in these institutes to teach by precept and example how to conduct the work of the Sunday school, Woman's Society, Children's Society, Young People's Society and Day schools.

We held four institutes of seven days, and make eight trips of 35 hours by train aside from several visits or calls and unnumbered talks with individuals, etc., in ten days. We have a program of eight hours a day and take turns in presenting such subjects as "How to teach a class of children," "What is the Jr. B. Y. P. U.," "How to teach a Sunday School Class that does not know how to read," "The Percentage System," "Who Should Attend the Sunday School," "Mothers' Meetings," "How the Men can Help the Woman's Work," "Our Duty to our Children," "How to form a Day school," etc.

I do not know if you can imagine how a man

or woman feels after about the fifth or sixth day of such a trip. The mental strain becomes tremendous and before you are done the mental fag can only be conquered by absolute force of will. During this time we made three trains before daylight and two more early ones. It was the lack of good beds for our rest that we felt most.

After a long ride one morning we came to S. Joao Do Muquy at 6:30 a. m. and we found 40 messengers in the station awaiting us. Some of them, including women, had walked forty miles to get there for a one day institute.

At Alegro the priest tried to break up the institute by threatening the hotel keeper in whose parlor we were holding the institute but he and the owner of the property said to continue at any cost.

In Castello a Portuguese threatened to stir up a persecution but some ruffians sent the police delegate to inform him that they would kill him when he made the first move. He did not move.

The "keynote" of the trip was preparedness. Prepare for better work and certainly our people are arising to the opportunity. Where they cannot organize day schools they are organizing night schools and where they cannot do this they are trying to teach the children at home. They are also preparing along all religious lines; better work on better methods is the desire on all sides.

In two weeks we are off to the west for another turn where we expect great blessings at Natividade.

LOREN M. RENO,  
Victoria, Brazil.

#### WHY SO, DOCTOR GAMBREL.

I read and have read before, Bro. J. B. Gambrel's popular article "On Women Speaking in mixed Baptist assemblies as given by request in last issue of our Record.

Some of us love the very mention of the name of "Dear old War horse" Dr. J. B. Gambrel. Some who have long, long known him, now say, "I wonder what has changed Dr. Gambrel; for many years ago, when I used to hear him preach, he did not then hold such views, as I understood him."

I am sending you herein, and ask you publish in Record as early as possible, H. Boyce Taylor on "Women Speaking in Mixed Assemblies," ("Bible consistency on Woman's Work.")

May I ask if we are builders on a "Bible Tower?" What meaneth this confusion about the temple? Who is able to tell us?

A LAYMAN.

#### CAN WE SAVE OUR STATE FROM A RETURN TO RUM RULE?

Yes; if we will. Is there danger of its return in Mississippi? There is. Is it because Mississippi is not a prohibition State? No. Where does the danger lie? First, in the fact that a contingent of prohibitionists are not qualified voters, for various reasons. Second, a small part of the voters can be persuaded against their better judgment to vote for liquor, or to stay away from the polls altogether. Third, some, perhaps, can be bought; and if so, according to letters sent out from whiskey houses, the money will be forthcoming. The fourth and greatest danger is that many prohibitionists will not go to the polls, for sundry reasons, mainly because there are no local issues before the various counties. Fifth, many will be misled by unscrupulous and insidious persons.

If we can reach all the people with the facts in the situation, the liquor interest will be so deeply snowed under on election day that it will never again dare to lift its bruised head and puny arm against the honest and righteous people of the State.

Is it possible to reach the people? It is. How? By putting sufficient funds into the hands of

the Anti-Saloon League. How can this be done? If every pastor in the State will explain the situation to his congregation and give the people a chance to contribute; if every Sunday School superintendent will do the same by his school; if every teacher in every literary school and college; and if every W. C. T. U. will make a contribution, the day can be saved.

No worthier cause will ever appeal to these different sections of religious workers. I would suggest that Sunday, the 29th of October, be observed as prohibition day in all the churches and Sunday Schools in the State, and that all pastors and Sunday School superintendents make addresses, giving their churches and Sunday Schools a chance to have a part in saving the day. And also that all W. C. T. U. organizations and all literary schools take this matter up, and send to the League at once all the cash you can get to be used in paying postage, printers and stenographers.

The question at stake is worth the best thought, effort and gifts of all God-loving people. The time is short. Quick action is necessary, if it is to count for the most. The League could reach tens of thousands of people with personal letters, giving them the real situation, if it could get the money.

This is the League's last appeal in the present emergency. It knows nothing else to do; and, if the day should be lost, the League is determined to be clear of the charge of indifference or inactivity.

Please send contributions promptly to

T. J. BAILEY,  
Jackson, Miss.

#### CONCERNING RATES TO THE BAPTIST STATE CONVENTION.

All the railroads in the State except the N. O. M. & C., have granted the usual one and one-third fare to the convention in Columbus, November 15-17, on the certificate plan. Messengers and visitors will pay full fare going and must secure certificate with each ticket purchased. These certificates will be signed by the secretary of the convention and vised by agent at Columbus, and upon presentation a return ticket will be sold at one-third rate plus twenty-five cents. Let none who take advantage of this concession fail to secure a certificate. Otherwise no reduction in return ticket will be granted.

The secretary is in correspondence with the N. O. & M. C. R. R. and feels confident the same rate will be granted by them.

WALTON E. LEE, Sec'y.

We have read with pleasure the little book by David Heagle, Ph. D., D. D., on "The Lord God of Elijah." It is a timely statement of the doctrine of the personality and personal activity of God, independent of the creation, commonly spoken of as the transcendence of God. This the author shows from the Bible, from philosophy, from human needs, from creation, from providence, from miracles and from prayers answered. It is complete and compendious. If there is any criticism it is that the author seems sometimes to discount the equally important truth of God's immanence in the world. It thoroughly disposes of atheistic evolution.

A letter from a friend expresses surprise that so little is said in the religious papers (including The Baptist Record) and by the preachers in behalf of the new prohibition laws. We are amazed that anybody who has been reading The Baptist Record recently can include it in that charge.

The Columbian Woodmen at their meeting in Vicksburg this week passed a resolution unanimously approving of the new prohibition laws and calling on men to vote for them on the seventh day of November.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Remember, there is only one more week until the first of November.

According to the instruction of the convention we must close our books Tuesday night, October 31st. All money to be counted in this year's work must be received before 10 o'clock that night, either in cash or by wire.

There are a great many churches yet from whom we have not heard. We know they intend to send in a contribution to State missions. Don't wait, brethren, until the last day. It makes an awful rush in the office and causes great anxiety because of the uncertainty as to whether or not we are going to reach our apportionment.

We have received up to Saturday, October 21, \$27,036.40 on State missions. The Home Board owes us \$2,000 on co-operative work and there will be about \$2,000 coming in from the Home and Foreign Boards on State expense for the first half of the year, which will carry us up to the \$30,000 mark. Our work is laid out on a basis of \$45,000. We must receive between now and the first of November, \$15,000 to reach this mark. Up to date we are just a little ahead of last year. Up to the 21st we had received last year \$26,803.44. Up to the same date this year we have received \$27,036.40, which is \$149.96 more than we had received last year up to the same date. If all the churches we have not heard from send in a contribution between this and the first, we will more than receive the \$15,000 necessary to make our apportionment. Our State mission work needs this amount. The requests for 1917 are going to be heavier than they have been in years. Thirty-two church houses were blown down by the storm last July and most of these are going to ask us to help them rebuild. The territory in which these churches are located was devastated and the people are scarcely making enough to live on until Christmas. Many of them are in want and if it were not for the government aid in putting money in the building of roads, thereby enabling these people to find something to do, relief would have to be sent to them to keep them from starving. Our Baptist people must take care of these suffering churches. Brother pastor, now is the time to press State missions. Don't fail.

### Questions Concerning State Missions (Continued).

34. How much did we spend in State mission work last year?

A. \$40,964.03.

35. How was this distributed?

A. Pastoral support, \$17,256.49; enlistment, \$5,394.83; Sunday School work, \$2,308.48; church building, \$5,480; Woman's Missionary Union work, \$1,633.81; administration expense, \$5,038.00. We brought over from the year before a debt of \$3,851.82. This was also paid last year, making a total expenditure of \$40,964.03. We raised \$41,396.78, which gave us a balance to the credit of State missions at the close of the convention year of \$432.75.

36. Has an itemized statement been made of receipts and expenditures for State missions so that the Baptists of Mississippi can know definitely what the money they gave to State missions went for?

A. Yes; on pages 94-101 of the minutes of the State Convention there is contained the auditor's and treasurer's report. On pages 98-101 an itemized statement for State missions is given. We are copying this statement.

### State Mission Disbursements.

**Pastoral Support, \$17,256.49.** The list of churches with amounts appropriated to each is given on pages 99 to 101 in the minutes of the State Convention.

**Enlistment Work.**—W. R. Cooper, salary \$1,800; expense, \$182.75; J. P. Harrington, salary \$1,800; expense, \$276; Zeno Wall, salary for five months, \$841.25; expense for five months, \$106.68; T. J. Moore, salary for three and one-half months, \$250; expense for three and one-half months, \$38.06. Total, \$5,394.83.

**Sunday School Work.**—J. E. Byrd, salary for six months, \$900; expense for six months, \$117.07; W. E. Holcomb, salary for twelve months, \$960; expense for twelve months, \$331.41. Total, \$2,308.48.

**Church Building, \$5,480.** The list of churches with amounts appropriated to each is given on page 88 in the minute of the convention.

**Woman's Work.**—Miss M. M. Lackey, salary \$825; Miss Fannie Traylor, salary for four months, \$200; W. M. U. expense account, \$608.81. Total, \$1,633.81.

**Office Force.**—J. Benj. Lawrence, corresponding secretary, salary \$2,500; expense account, \$325; Miss D. V. Winborne, bookkeeper, salary \$855; Miss Alice Hathorne, stenographer, salary, \$170. Total, \$3,850.

**Office Expense.**—Printing, including minutes of convention, \$423.10; stamps, \$412.50; rent, \$300; auditing books, \$30; incidentals, \$23. Total, \$1,188.60.

Overdraft brought over from last year, \$3,851.82. This makes a total of \$40,964.03, leaving to the credit of State missions a cash balance of \$432.75.

37. What is the difference between State, home and foreign missions?

A. The only difference is in the place where we do the work and not in the kind of work we do. Missions is the preaching of the gospel to the lost in order that they may hear about Jesus and hearing about Him, come to accept Him as their Savior, and be saved, and the further preaching of the gospel to the saved so that they may know the will of Christ and become obedient to it. This work in the bounds of the State is called State missions. This work on the frontier in Cuba and Panama is called home missions. This work in Mexico, Japan, China and Africa and so on is called foreign missions. The State mission work is directed by the Convention Board, located at Jackson, Mississippi. The home mission work is directed by the Home Mission Board, located at Atlanta, Ga. The foreign mission work is directed by the Foreign Mission Board, located at Richmond, Va.

38. What is the supreme purpose and the supreme task of State missions?

A. The supreme purpose and the supreme task of State missions is to make Mississippi a Baptist empire for world-conquest.

39. How can this best be accomplished?

A. This can best be accomplished by the co-operation and united effort of all the Baptist churches in the State.

40. How is this co-operation and united effort of the churches to be secured?

A. By the churches electing to work through one common agency. That agency to be created by them, to be subject to their direction and to do their bidding.

41. Have we such an agency?

A. Yes. The Convention Board is that agency. It has been created by the Baptist churches of Mississippi, is subject to their direction and does their bidding. Through this board the churches of Mississippi can and do

co-operate in the supreme task of making Mississippi a Baptist empire.

42. Is such co-operation as this in kingdom service a Baptist and Bible doctrine?

A. Yes. In the New Testament times New Testament churches co-operated in this way in doing certain kinds of work. From the very nature of our task, the constitution of our churches, and the command of our Lord, co-operation is a kingdom necessity.

43. Does this co-operation destroy the liberty of any church?

A. No; it makes that liberty effective. Since the agent is the creature of the churches and only acts under their direction in the doing of the things which the Lord has commanded them to do, it becomes simply the channel through which they express their obedience to their Lord; since the churches are not free to disobey their Lord, therefore, no principle of liberty can be violated in a co-operation which looks only to and provides only for obedience.

44. What is the true meaning of church independence?

A. Independence fundamentally understood is simply the right of a living thing to respond to any impact coming upon it from the outside and to respond in accordance with the impulse of its own nature. Churches are independent for the sake of the divine life within them. This life responds to the impact of the world's need. Hence, the work of any church is the same as the work of the churches collectively. It is an incessant projection of the vicarious sufferings of Jesus into the world, into the life of the world, so that the world may accept His sacrifice as its atonement for sin. Hence, when the collective work of the churches has been defined no definition of individual church independence can be given which will keep that church from co-operating with other sister churches in the task committed to all the churches. Churches have no right to live the kingdom life except for the sake of the dead world without. Consequently the highest independence is reached in co-operation.

45. With a Bible task and a Bible commission and a Bible doctrine of co-operation is a church free to select whether it will or will not enter into the co-operative work of the kingdom?

A. No; a church is not free to select whether it will or will not obey the Lord any more than it is free to change His revelation to suit its own wish or convenience; it is only free to implicitly obey him; that obedience must also be within the bounds set by his revelation and when this revelation outlines a task, gives a command and provides for a unity of effort in the carrying out His will, the church is not free to refuse to co-operate, for in doing so it would become disobedient to its Lord.

46. Why should every Baptist church in Mississippi give to State missions?

A. There are many reasons. I mention only two or three. In the first place we find in the Scriptures where it says that "he that provideth not for his household has denied the faith and is worse than an infidel." This passage has been applied to temporal affairs, but I think a careful study of the context will show that it has reference to spiritual matters and means that the first duty of every man is to look after the spiritual interests of his household. Mississippi is the household of Mississippi Baptists, and, therefore, we should make Mississippi a Baptist empire. Again by making Mississippi a Baptist empire we prepare ourselves for world-conquest. By strengthening the stakes at home we are able to lengthen our cords abroad. Again Christ has commanded us to preach the gospel, beginning at Jerusalem. These things should inspire every church to enthusiastically put itself into this great kingdom movement.



## FROM TEXAS.

I have just received the Record, and have read your article on Christian Science. It hits the bull's eye. The article to which your editorial is a reply makes assertions but gives no proofs. You deliver the goods, and I do not see anything for the Scientist (?) but to "ring off."

That intelligent, well informed people can be taken in by such silly twaddle seems absurd. And yet we have people in our churches who are reading the stuff and being influenced by it. I have noticed that the reading of this stuff, if it influences the reader at all tends to wean him from the church. The Christian Science congregation is usually made up almost wholly by disgruntled people of other denominations, and those who have been excluded.

I believe you are doing a noble work in exposing the fallacy of this blasphemous, non-Christian, unscientific Science; for more people are reading it than is generally believed. A dealer in books and periodicals in San Antonio, Texas told me that she is selling thousands of their works. Her sales at that time was outstripping even fiction.

As to the healing power of the cult, there is a young man, a member of the church of which I am pastor, who has had for some time a baffling disease—physicians have been unable to relieve. He has been to Johns Hopkins, and other places without result. Some months ago a lady sent him some of the Christian S. literature requesting him to seek relief in that way. He has been reading it and growing worse all the time. He has received from it not one whit of benefit. He now spends most of his time in the hospital. Such things are a sufficient answer to their claims.

Success to the Record and its Editor, and best wishes to all my Miss. friends.

Cordially,

CHAS. F. ANDREWS.

Rockdale, Tex.

## SOME COMMONPLACES CONCERNING EDUCATION.

(By Rev. L. A. Crandall.)

An address delivered at the Northern Baptist Convention.

It may be assumed with reasons that three classes of people will have special interest in educational matters; educators, those who seek an education and parents who have children to be educated. I undertake to speak only for the fathers and mothers whose children are to be trained for the responsibilities of life. It is probably true that the majority of parents have comparatively little interest in methology. No educator today can afford to be ignorant of child psychology or up-to-date pedagogical principles. There are many parents, however, intensely interested in the matter of education who have no acquaintance with psychology and who do not know whether pedagogy is an antediluvian bird or some new form of disease. What they seek is results in the lives of their children. Many years ago, a boat crew from an American college went to England to compete with Oxford. The form of the American oarsmen was not a little criticized by the Englishmen. Finally, one of the Oxford men asked the captain of the American crew, "What do you call your stroke?" to which the captain replied, "It is the get-there stroke." We, who have children to be trained do not profess to possess any expert knowledge concerning ways and means in education, but we do have very clear and definite ideas as to what we desire our children to become.

1. We seek for our children "a place in the sun." Let us very frankly admit that we are ambitious for them. We hope that they will be better educated, stronger, more efficient, filling a larger place in the life of the world than their parents. We are not at all content that they shall be fifth rate or even second rate lawyers,

physicians, teachers or preachers. We covet for them a place in the front rank.

This is not an unworthy ambition. That proficiency which fruits in prominence means also better service than others render. Other things being equal, it is the physician who does most to relieve physical pain and to promote physical health who occupies the highest place in his profession. Eminent position, as a rule, grows out of eminent service. In order that our children may have all their powers developed, may be prepared to take commanding positions in the world of affairs, we covet for them the best possible intellectual training. Knowledge is not extemporized.

Baptist fathers and mothers do not need to be told that we are not living in a static world. Within our lifetime great discoveries have been made which have revolutionized forms of toil. Our fathers reaped their grain with the sickle, but we are not content so to do. They traveled with ox teams; we in Pullman cars. They lighted their homes with tallow dips; we turn on the electric lights. They had little music except that of the human voice; we keep ours canned and reposing in mahogany cabinets. In this changing order are education and educational processes to remain unchanged? No sane person will assert that the educational facilities of fifty years ago are adequate for the educational task of today. Scientific knowledge has greatly increased since some of us received our training. Theories of the universe which were quite satisfactory to our fathers are rejected by their children. Some of us tremble from fear of the effects produced upon our children by the modern learning, but we can not and dare not keep our children in ignorance. We comfort ourselves with the reflection that no truth can be harmful and that error can not long deceive.

The intelligent Christian parent covets the very best scholastic training for his child. Not all parents are able to accomplish this, but it still remains the ideal.

2. But more than anything else that we desire for our children is that they grow into good men and women. The world has not yet outgrown the need for old-fashioned goodness. Honesty, purity, kindness, helpfulness are virtues of perennial worth. We have sought to train our children to be true and upright, and crave for them continued moral influences as they pass out from our homes into the schools. A Christian father in our city told me recently, that his boy of seventeen, who is preparing for college, had seemingly lost his sense of honor. The lad, with his companions, were members of a secondary school fraternity, although each semester they declared over their signatures that they had no connection with such an organization. The home is the center of influence, but it is not the only influence. What shall a good home profit if all of its lessons are nullified by the influences of the school?

Because we are Christians we can not be content save as our children's characters are shaped by Jesus Christ. I heard a parent say not long ago, "if my boy is clean and honest that is all I ask." But there are multitudes of us who are asking and praying that our children be Christians. I have no sympathy with those who declare that morality apart from Christian profession is valueless. It is better to live an honest life than a dishonest one; better for the individual and better for the world, whatever the motives that prompt to it. But think of what that man misses who undertakes to meet the temptations of life without the aid of religion. For him there can be no inspiration of Christian ideals, no glowing of the heart from companionship with the Great Friend, no consciousness of divine guidance and help, no comfort in his hours of sorrow. He loses out of life the strongest incentive towards constant and genuine goodness. We would have about our children in their school life, influences favorable to the development of character that is distinctly Christian. We are not content that they become pagans, however scholarly.

President Hibben, of Princeton, said not long ago, "Education is the product of a firm and intelligent will." The truth of this can not be denied, but we can turn his assertion around and have a truth of equal importance. "A firm and intelligent will is the product of education." Nothing is more certain than that the will can be grown. We are seeing, with even increasing clearness, that life is determined by the will. It is the center of character. We are not unreasonable in asking that the school life of our children shall be such as will help not only in strengthening the will, but in "centering it upon righteousness."

Life has no greater tragedy for the parent than is found in a child gone wrong. To send out into school life our clean-hearted, wholesome boy, only to have him returned to us a spineless, dissipated, scoffing cartoon of manhood is to know a depthless disappointment.

Where shall we send our children to school? The state offers an education to every child, practically "without money and without price." The great majority of parents close with this offer so far as it has to do with elementary education, and many of us allow the state to furnish all the training that our children receive, even to university work. Why not accept what is offered us? Why denominational schools? This is a well-worn theme, but it can not be ignored in the present discussion. We want the best for our children. That can not be the best which ignores religion.

Now I have no patience with much of the criticism directed against state schools. To call them "godless" is a cheap and not infrequently harmful amusement. These schools may not teach religion, but, in many cases, the religious atmosphere is distinct and strong. Why then denominational schools? Because the school that proposes moral and spiritual training as a part of its task is more likely to give such training than the school that does not set itself this objective. If state schools quicken the spiritual life it is because of the personal influence of noble teachers, and through extra school undertakings. The state suffers religious influence in its schools; the denominational school has this influence as a definite and large part of its undertaking. Surely, it does not require argument to show that the chances for realizing such religious impulse and guidance as we covet for our children, must be greater where religious help is a specific aim than where it is not.

All too largely we have compelled parents to choose between well-equipped State schools, and denominational schools inadequately equipped. Just as long as we pursue this policy, denominational schools will lose out. We do not forget that we have colleges and secondary schools that are the peers of any.

And now we come face to face with the functions of the Board of Education. Possibly there are some Baptist schools that ought to die. If that is the case, this Board will assist—however reluctantly—in funeral obsequies. It is the business of this Board to make a careful study of the whole educational situation, and it is attending to business. It knows, or will soon know, if we have any schools for which there is no adequate excuse.

I believe with all my heart in Christian schools. As often as I pass over the New York Central road, as the train is going east near Utica, I seek the south side of the car that I may look out upon the buildings which once housed old Whitestown Seminary. It was there that I found Christ. No one knows what might have been had not my steps been turned to that Christian school, but so far I can see, it was that school which brought me to the feet of the Master and led me into the Christian ministry. And still, after the passing of these many years, young men in school need about them the atmosphere of Christian teachers, set not only upon scholastic training but also upon bringing their pupils into companionship with the Son of God.



**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKEY, Editor. Jackson.  
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MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson.  
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. B. Lawrence, Jackson, Miss., except Training School funds, which should be sent to Mrs. W. C. Lewndes, 19 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

Thou shalt hide them in the secret of Thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.—Ps. 31:20.

As soon as we are with God in faith, and in love, we are in prayer.

If you could once shake up your mind in the fear of God never to undertake more work of any sort than you can carry on quietly, calmly, without hurry or flurry, and the instant you feel yourself growing nervous and like one out of breath, you would stop and take breath, you would find this simple common sense rule doing for you, what no tears, or prayers could ever accomplish.

Remember the first Monday is Enlistment Day.

If you have not sent in your last quarter's report when this issue of The Record reaches you, please do so at once. Remember our books close on the 31st.

We trust the sisters will be faithful in reporting what they give to State missions this quarter. We fall behind on that phase of the work, not because we do not give to it, but because we fail to report it, often giving through the church, and not making a note of same through the society.

From Enterprise, M. S.: "Our W. M. S. observed the State week of prayer. We carried out the program, also studied the catechism; and we feel that we are strengthened by these days of prayer and study."—Mrs. H. C. Joiner.

**From Hattie Stallings.**

Dear W. M. U. of Mississippi:

We are about to sail from Vancouver. I am happy and thankful that I have the privilege of representing you in China. The opportunity is great. I know you are praying that the results of our labors will be equal to the opportunity. I shall write when we are at our journey's end. May God bless all your work is my prayer.

Sincerely,  
HATTIE STALLINGS.

Sunbeams, attention! Be sure to get in your report before the 31st, because you want to compete for that lovely banner your leader is having prepared for the band that reaches the Standard of Excellence, and gives the largest amount per capita of benevolences; that means all causes except "home uses."

**The Carey Association.**

The Carey Association met with the Woodville Baptist church, on September 30th and October 1st, and I feel I want the readers of these columns to know how much we enjoyed the services as well as the visitors and delegates who

were with us. Especially did we enjoy the W. M. U. program Saturday afternoon. Our dear Miss Lackey gave us a most interesting and instructive talk. What blessing it was to have her with us.

Mrs. McDonauld Watkins, our noble associational superintendent, also inspired us to better work and organized a Y. W. A. and Sunbeam Band. We hope soon to have the R. A's in line.

MRS. N. L. PIERCE.

How many copies of "Keep My Money" have you ordered since our last week's appeal through this page? Be sure and read Mrs. I. W. Rye's suggestion regarding the book.

Both your secretaries are anxious to render on this page reports of the associational meetings attended, and the blessings obtained. But just at this time many things occupy us in the office. Winding up a year's work calls for every bit of our strength and energy. Later on we shall give a naccount of ourselves.

It was with sorrow of heart that we recorded, just three weeks ago, the going home of our beloved missionary, Miss Julia McKenzle. And now comes the message that dear Miss Lula Whilden has followed her to that beautiful home of the soul where both are rejoicing together over victories won in China where each labored so faithfully and so long. Miss Whilden was the originator of the Canton School for Blind Girls.

We trust that many, many sisters from over the State are making preparation to attend our State Convention. The Central Committee in session on the 19th adopted a program filled with good helpful suggestions for our work during the coming year. The reports of the officers promise to be fine, because it has been a year of blessed privileges with us. In spite of the cry of hard times, our Heavenly Father has literally rained good things upon us. Let us go up to the house of the Lord with our hearts filled with praise and thanksgiving.

Mrs. Sasser, of Brooksville, was the first to send for our new program book; and she sent one dollar for two copies.

Who will follow suit at once? Beloved, the book is beautiful, and will be so very helpful to you no matter whether you are a member of the W. M. S. or one of the auxiliaries, or the B. Y. P. U. or indeed not a member of any organization. It will prove so helpful to mothers in the home who want to entertain their children in an uplifting way. There is not a program that is not worth the price of the book.

**Lawrence County W. M. U.**

The annual session of the W. M. U., auxiliary to the Lawrence County Baptist Association, convened at the Methodist church at New Hebron, Saturday afternoon, October 14, 1916. When the hour arrived for the opening, the house was filled with earnest women, together with the auxiliaries of New Hebron Baptist church, eager to catch every message that might be brought to them. The suggested associational W. M. U. program had been decided upon. The service was opened by the singing of "Savior, Like a Shepherd Lead Us." We were fortunate in having our beloved Miss Traylor with us, who conducted the devotional service, bringing us some lasting thoughts of "The Great God We Serve."

In the absence of the secretary, Mrs. Jno. B. Riley was appointed to serve. Then came the roll call of societies and responses. All six of the societies were represented, both by delegates and good reports, showing much hard work and noble sacrifice, with a decided increase. The year's work totaled \$1,014.64.

The R. A's of New Hebron favored us with a song, "The King's Business." The writer then

gave a report of her past year's work, after which the Y. W. A. girls of New Hebron, sang "O Zion Haste."

Two interesting and instructive papers, by Mrs. M. E. Fleming, on "Home Missions" and Mrs. A. C. Brinson on "State Missions" were read. Miss May Myers read an informing paper on "Our Training School." Next, Mrs. L. R. Bush gave an inspiring talk on "Our Graded Union," and we were all made to feel that we had not done our full duty by our Graded Union. The presentation of the "World's Survey," by the bright-faced Sunbeams of New Hebron, was highly enjoyed by all present. Miss Traylor's address was the thing we most needed and I feel like it will tell in our next year's work. She brought us sunshine, strength, inspiration and encouragement. The nomination of superintendent came next, resulting in the re-nomination of the present superintendent. After which the ladies voted that the W. M. U's of Lawrence County Association send their superintendent to the Baptist State Convention, which meets at Columbus.

The men of the association voted that sufficient space be given for a full account of the W. M. U. meeting, which kindness we very much appreciated.

Mrs. Crawford dismissed the congregation with prayer.

We shall ever feel grateful to the ladies of New Hebron for the kind hospitality extended us during our stay with them, and may God's richest blessing rest upon them.

GERTIE O'MARA,

Supt. Lawrence Co. Association.  
Silver Creek, Miss.

The W. M. U. of Coldwater Association met in Senatobia, Miss., October 5th. Delightful weather, full house, a good program and much interest shown. At 10:30 a. m., a business session was held. Mrs. A. T. Cinnamond, of Senatobia, was re-elected associational superintendent, with Miss Lena Moore, assistant superintendent. In the afternoon the opening devotional service was conducted by Mrs. Emmie Veazy, of Coldwater. Miss Moore presented the yearly reports of the societies on a board, showing splendid progress along all lines. Mrs. J. Q. West, of Sardis, presented the home mission work; Miss Valera Austin, of Como, the Training School; Mrs. Edna Dean Thompson, Senatobia, State work. The remaining time was then given to Miss Lackey, who always comes to us with loving words of cheer, joy and congratulations for work achieved, and gives new inspiration to those who hear her to press on to higher and more noble work for the Master.

Your attention is also called specially to "A Great Vision—A Great Task," by Mrs. George B. Eager. Do not fail to read both these articles to your societies.

**HELP THE OTHER FELLOW.**

When your path's beset by sorrow,  
And everything seems wrong,  
Just turn to the other fellow  
And lighten his way with a song.

Whenever life's problems all vex you,  
Or your heart within you is sore,  
Why, just help the other fellow,  
You'll find it will help you, too.

Your sorrows will dwindle to nothing,  
And your cares will all melt away  
If you'll just help the other fellow;  
Won't you try just for a day?

—Minnie Mobberly.

Blue Mountain, Miss.

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## PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

## Salts Fine for Aching Kidneys

**We eat too much meat which clogs  
Kidneys, then the Back hurts.**

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

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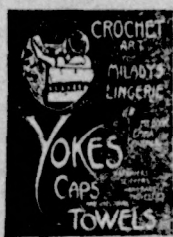
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## NEWS IN THE CIRCLE

MARTIN BALL

Pastor A. A. Walker, of Water Valley, has just closed a good meeting at Coffeeville. We have not been able to ascertain the results.

Pastor D. W. Garvin has resigned at Union, S. C., after a very successful pastorate. His future plans have not been arranged. The resignation takes effect December 31.

Rev. M. G. Barlow, having served the church at El Reno, Okla., for two years, has resigned to take effect November first. He is an earnest, faithful preacher of the word.

The Water Valley Sunday School made the largest offering to missions on Go-to-Sunday-School Day, in the history of the church. The amount ran to \$87.80. Number present, 247.

Dr. H. C. Risner, of Broadway church, Knoxville, Tenn., has been invited to hold a meeting in St. Petersburg, Fla. He will have with him J. Fred Scholfield and his wife.

Dr. J. L. White, of Miami, Fla., has recently held a meeting with the First church, Sumter, S. C. W. E. Thayer, pastor. There were record crowds, and much good accomplished in every way.

Pastor E. H. Robinson has resigned at Salem, Mo., and will devote himself to evangelism. He cannot throw off the conviction that he ought to devote himself to evangelistic work.

Dr. Shipman is now enjoying a good meeting with the First church, Meridian. He has Dr. J. W. Porter, editor of the Western Recorder, with him. The city is largely interested in the meeting.

The Tennessee Convention meets with the church at Morristown, November 15-17. They are anticipating a large convention. Dr. Spencer Tunnell is the aggressive pastor at Morristown.

Dr. I. J. Van Ness announces that the recovery of Dr. J. M. Frost, of the Sunday School Board, is unusually slow. The most serious symptoms have disappeared. He is still confined to his bed.

Pastor Leon W. Sloan, of Merryville, Tenn., lately closed a meeting in which there were eighty-seven additions—sixty-five by baptism. He had the assistance of Rev. L. C. Garrison, of Kirbyville, Texas.

Home Board Evangelist J. A. Scott has just closed a great meeting with the First church, Flat River, Mo. There were eighty additions—seventy by baptism. Rev. J. R. Carmichael is the pastor.

Rev. A. A. Walker has resigned the work at Water Valley. He is called to the Tabernacle church, of Waycross, Ga. The Water Valley saints held a mass meeting and made a vigorous protest against the pastor leaving them. The Waycross church has 853 members and pays a salary of \$2,400.

Rev. A. H. Mahaffey, of Newton, Ala., writes, "Things are going fine here with me. Have the town stirred up on some services I have been preaching on Christian education." A good subject to arouse people on.

The fifth Sunday meeting of the Sunflower Association will be held with the church at Shelby, beginning Friday evening at 7:30, before the fifth Sunday in this month. A strong program has been arranged.

We are rejoiced to learn that the physician has dismissed Rev. J. Wesley Dickens, and soon he will leave the hospital. We trust he will not begin work too soon. We know from past experience he is not afraid of it.

Rev. W. R. Hill, of Princeton, Ky., has resigned to accept a call to the Lockland church, Nashville, Tenn. This church was opened by the resignation of Pastor J. E. Skinner to go to the Second church, Jackson, Tenn.

Baylor College, Belton, Texas, Dr. J. C. Hardy, president, was chartered under the republic of Texas. It is two months older than the State. There was an unusual number of students enrolled at the opening of this session.

Dr. E. E. Dudley, of Hattiesburg, has just closed a good meeting with the Crescent Hill church, Louisville, Ky. O. M. Huly, pastor, in which there were twenty-six additions—fifteen by baptism. He is now in a meeting with the Parkland church, same city.

Rev. T. A. Henry, singing evangelist of the Georgia State Board, has been called as assistant pastor of the Tabernacle church, Athens, Ga. Rev. E. H. Jennings is the pastor. Brother Henry will have charge of the music and otherwise assist the pastor.

Rev. N. F. Jones goes from Dayton to Maysville, Ky. He will be greatly missed around Dayton. Beside being pastor of the First church he was moderator of the association and a member of the Executive Board. The District Board passed resolutions of regret.

Dr. Rufus Ford, of Marion, S. C., has declined the call made to him by Coker College. His church agreed to give him a leave of absence till after the first of January, and add \$300 to his salary, beginning in January, and give the amount of salary from now until January to the college.

The coming election is exceedingly important to Mississippians, from the fact that the splendid prohibition law enacted by the last Legislature is attacked by the whiskey element, and is to be voted upon. Election day conflicts with the pastors' conference, which meets at Columbus, November 7th, the day of the election. It will be postponed one week, confined to his bed.

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All the advertisements in this paper are, we believe, signed by trustworthy persons. To prove our faith by works, we will make good to actual subscribers any loss sustained by trusting advertisers who prove to be deliberate swindlers. We shall not attempt to adjust trifling disputes between subscribers and honorable business men who advertise, nor pay the debts of honest bankrupts. To make this guarantee effective, in all cases say in writing advertisers, "I saw your advertisement in Baptist Record," and if anything goes wrong, notify us immediately in writing.

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Clinton, S. C.

#### A HARD RULE, BUT A GOOD ONE.

"I wish I could sing; I think I'd feel better!" said a little seven-year-old lad in Bellevue Hospital, New York while a surgeon was examining him to find what injuries he had sustained in a fall into a twelve-foot deep excavation.

"All right, laddie, you can sing if you will sing something nice," said the kind-hearted Dr. McLean.

The little fellow began to sing in a high, clear soprano, "Nearer, my God, to Thee." As the childish notes rang out, nurses, doctors, and attendants from various parts of the hospital began to stream in, until there were fully a hundred people in the room.

"Well, I guess you are all right, little man," said the doctor, as he finished his examination. "I can't find any broken bones."

"I guess it was the singin' that fixed me," replied the boy. "I always sing when I feel bad."

If we grown-ups would do as this little chap did—sing when we "feel bad," no matter what our loss or misfortune or trouble—we would certainly "feel better."—The Christian Herald.

#### Boils Disappear.

Away back in 1820, a North Carolina physician compounded an ointment for treating boils and other affections of the skin. So successfully did this preparation work that its fame soon spread. Today, it will be found in a vast number of homes. If you suffer from boils, carbuncles, or other skin eruptions, ask your druggist for a 25c box of Gray's Ointment. It is also an effective protection against blood poison resulting from abrasions of the skin, cuts, sores, bruises, burns, etc. If your druggist does not sell Gray's Ointment, send us his name and we will send you a generous FREE sample postpaid. Address W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

#### LEGGETT—LANE.

Married at the residence of Rev. J. H. Lane, on College Hill, in McComb City, Miss., October 21, at 5 p. m., 1916, Mr. A. T. Leggett, of Magnolia, to Miss Grace Lane. Mr. Leggett is a young man of great worth and is in the banking business at Magnolia. Miss Grace is the eldest daughter of Rev. J. H. Lane.

WHEN WRITING OUR ADVERTISERS  
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ESTABLISHED 1858  
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J. F. LOVE, Cor. Sec'y,  
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THICK, GLOSSY HAIR  
FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty, and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots fashish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

**Church Furniture**  
WORK OF THE HIGHEST QUALITY  
AT REASONABLE PRICES  
**SOUTHERN SEATING**  
CABINET COMPANY  
JACKSON, TENNESSEE

## CUT THIS OUT

OLD ENGLISH RECIPE FOR CATARRHAL DEAFNESS AND HEAD NOISES.

If you know of some one who is troubled with Catarrhal Deafness, head noises or ordinary catarrh cut out this formula and hand it to them and you will have seen the means of saving some poor sufferer perhaps from total deafness. In England scientists for a long time past have recognized that catarrh is a constitutional disease and necessarily requires a constitutional treatment.

Sprays, inhalers and nose douches are liable to irritate the delicate air passages and force the disease into the middle ear which frequently means total deafness. For else the disease is driven down the air passages towards the lungs which is equally as dangerous. The following formula which is used extensively in the damp English climate is a constitutional treatment and should prove especially efficacious to sufferers here who live under more favorable climatic conditions.

Secure from your druggist 1 ounce of Parment (Double strength). Boil this home and add to it 1 pint of hot water and 4 ounces of granulated sugar; stir until dissolved. Take one tablespoonful four times a day. This will often bring quick relief from distressing head noises. Clogged nostrils should open, breathing become easy and hearing improve as the inflammation in the eustachian tubes is reduced. Parment is used in this way as it acts directly upon the blood and mucous surface of the system and has a slight tonic action that facilitates the recovery of the patient. The preparation is easy to make, costs little and is pleasant to take. Every person who has catarrh should give this treatment a trial.

## Sunday School Lesson

BY A. J. AVEN, LL. D.

SHIPWRECKED ON MELITA.  
Acts 27:39; 28:6.

## Introduction.

"Paul was so full of faith and courage that he was able to minister comfort to the other two hundred and seventy-five persons on the imperial ship. He had come to be the virtual commander of the craft that was to have borne him as a prisoner to Rome. The night scene on board the vessel was unusual. A prisoner was urging the terror stricken company to take food and assuring them that not a hair should fall from the head of any of them. It was a night of anxious waiting, but the dawn would show the fulfillment of the message that Paul had delivered to the ship's company. In the present lesson Paul is shown to us as a man ready for any task, whether it is to gather sticks for a fire or to be the instrument of God in healing the sick."

## The Lesson Discussed.

I. Saved from the Wreck.—Here we are permitted to make a little study of human nature. In the first place, we notice the eagerness of the ship's inhabitants to get to shore. They see there is land and they see there is a creek offering a harbor. Seemingly they plunge headlong into the work of rescuing the ship, without taking note of what really they were doing. They had come to a place where they thought they could handle the situation, so it seemed that they had disregarded Paul's advice. So we see them laying plans to get rid of the prisoners so as to save themselves from the trouble that might come upon them for letting their prisoners escape. Seemingly forgetting the fact that it was due to Paul's influence with God that they were then alive. When the dangers are with us, we are pretty apt to try to get close to God, but when the storm is passed, we too soon forget God and go on in our madness as if nothing was at stake. In the midst of a group of ungrateful heathen, it is refreshing to note that there was one who had some humanity in him. The centurion was unwilling to have the prisoners put to death. He had sense enough to know that Paul would not submit to anything like escape, and besides it might have been that he would rather see the prisoners escape than that they should be so ruthlessly put to death, under the pretense of fearing that they would escape. Though the Roman law was very exacting and relentless, under the circumstances it was hardly probable that there should not be displayed some reason in regard to the prisoners. So thought, it would seem, the centurion.

II. Barbarian Kindness.—The people of the island showed much kindness to the distressed travelers. It is interesting to note that God had promised that not one should be lost in the storm. Now that they were all safe on land, the promise of God

was fulfilled, but providence continued its care of them, and we learn this great lesson from the incident, that what benefits we receive from the hands of men we must acknowledge as coming from the hand of God, for we do know that when He pleases he can make enemies to be at peace, and He can make strangers to be friends even in times of adversity. The Greeks and Romans called those who were not of their own language, barbarian. It is not to be understood that these people were unhuman. The historian was using the word in its generally accepted term as meaning not of the Greek or Roman speaking people. In fact they were exceedingly kind and humane. The writer is specific in describing their ways of kindness. "They showed us no little kindness." "They kindled a fire." Of all their needs at this particular juncture, a fire was the most welcome. They had just eaten, and they were wet and cold, and would have perished possibly had not this beneficence been supplied at the time it was. It is sometimes just as much an act of charity to supply the poor with fuel as it is food. Food without heat is just as vain as heat without food. As the winter comes on and we consider how comfortably we are ensconced in our homes with plenty of food and raiment, together with fuel, we should look around and see if there be any poor in our environs that are really in need, and if such there be, we should run to supply them with these great necessities.

III. Paul and the Viper.—When the natives with all their kind intentions saw the event now before us, it was enough to make them wonder, for in their superstition, they had but the one thought—that if this man did escape the storm, the gods were still in pursuit of him, and now had found a plan by which they would be able to overcome him. But what another picture in the mind of Paul! Paul was now virtually in Rome, and he is realizing the promises made by the Master. Luke certainly does not record this story because it is miraculous. And Paul's calmness suggests that he saw in it a great significance. Yes, it is the beginning of the gospel in its intent to embrace the world. Paul had met Satan at every point. Simon, the magician, opposed Christ in Samaria. In Cyprus it was Elymas who represented the devil. At Philippi it was a maiden with the spirit of Apollo. And as Paul gazed upon the serpent hanging to his hand, he could have no fear, for he had joyfully noted the fulfillment of the promises. He must have thought in his own mind of the one the serpent symbolized, the one who had the power of death, but could not exercise it against the power of the gospel. "Paul might be certain that the truth, in permeating the Roman world, would rouse an opposition now latent, but an opposition which was sure to be overcome."

## GRAY HAIRS

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## MISCELLANEOUS.

L. R. Burress.

There are two Baptist Associations in N. E. Ark. occupying practically the same territory. The Mt. Zion and the Jonesboro. The former is historic and held its sixty-fourth annual session with the church at Wynn. The report on Missions showed the lengthening of the cords, other reports and the sermons were tests that the stakes are strong. This affiliates with the Ark. Baptist Convention. The Jonesboro Association is known as Land Mark Baptists. The churches of this withdrew from the recognized Missionary Baptists; "Just because." This admits of no reply, "just because."

The Baptist Advance, delights in telling of the advance along the lines north, east, south, west and the intervening field. Some one has said that the Baptists were keeping the waters of Ark. muddy by baptizing. This is caused by "going into" and "coming up out of the water." This ingress and egress sandwiches with baptism. If the administrators will only bury the persons in baptism instead of plunging them, the ordinance would be exceedingly impressive of that which it symbolizes, the burial and resurrection of the Lord Jesus Christ.

Why should not one custom prevail in the observance of the Lord's Supper? The manner taught in my ordination was this: After the prayer of consecration, the bread or wine was given to the deacons for distribution, the last returning (or either) would give to other deacons.

A custom practiced by some is, the pastor gives the elements to the deacons after they have served the pews. This recognizes two tables, one for the laity and one for the deacons.

Again where the individual cup is used, the members are instructed to retain the bread in hand till the cups are distributed. This ignores the thought of death. In death the blood and flesh are separate and the symbols should be taken separate. When taken together life is indicated.

No objection can be urged to the first, for there is but the one table, and this is to show the Lord's death.

The Record was quite conclusive in answering the Christian Science presumption. Events in this city testify against their claims. A daughter of twelve years, member of a Science family, lingered long in affliction and died in spite of their healing (?) powers. An other who is a member of the C. S. church of this city is now demented. The claimed science is powerless to prevent or to cure, yet far away many have been cured, "they say." Seeing would be believing. Let's not be too severe, for Mrs. Eddy says that if one is siezed with a severe pain may call a Surgeon to administer a hyperdermic, to obtain ease. (Science and Health, page 464, 13-18.)

An other Cult is "Silent Unity," which is antipodal to Christian Science, having every fibre of the human mortal body possessing deity, when one can fully comprehend. This cult likewise claims the Bible for its teaching.

Counterfeits appeal with much

force, to look well for the genuine, so Baptists should circulate abundantly the true coin of truth from the mint of Heaven. We as Baptist cannot keep up with the theories and organizations that the ingenuity of man has set up, but we must not become calloused to the human cry for God, whom His offspring seek "If haply they might find Him." There is but the one way to find Him, and that is by His word through Jesus, the door into the kingdom.

Christianity is blamed for not having evangelized the world and brought that peace which was announced by the heavenly host to watchful shepherds when the babe of the manger was born. The unity of Pentecost is transformed into the confusion of Babel. O Foolish folk, who hath bewitched you, that ye shall not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?

Are ye so foolish? having begun in unity, are ye now made perfect by divisions? There is but one Lord, one faith, one baptism, and but one mode for that one baptism, which is a burial with Christ by baptism.

This cannot be baptism in the Holy Spirit, for then would some have many baptisms as they often pray for such baptism.

Neither is the "one faith" cloven that divisions be justified and each man choose a faith to suit his liking. "And to us who believe there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him. Howbeit, there is not in every man that knowledge."

Who can know the importance and the responsibility of "contending earnestly for the faith once for all delivered unto the saints."

Dr. J. R. Hobbs, D.D., of Mississippi growth is pastor of First church Jonesboro, and right well he is filling the high calling. He has taken up the work of finishing the Baptist Temple, which was inaugurated and carried far towards completion during the pastorate of Dr. E. E. Dudley of Hattiesburg. It is indeed a magnificent pile. Words of admiration escape the observers. A partial description is expressed in the following verse:

"How reverend is the face of this tall pile,

Whose ancient pillars rear their marble heads,

To bear aloft its arched and ponderous roof."

Sacrifices have been made to build this edifice. May God be glorified in it.

"Praise ye the Lord. Praise God in His sanctuary."

Jonesboro, Ark.

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"Strange, Mary doesn't have any offers! She'd make some man a good wife."

"Yes; but the trouble is every one knows that she'd make him a good husband, too."—Life.



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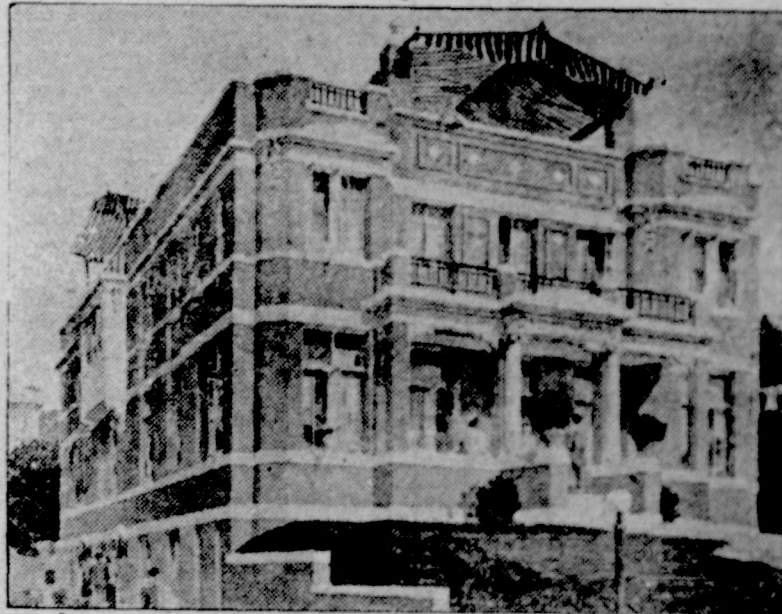
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WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## A GREAT MEETING AT ECRU, MISSISSIPPI.

Our meeting began October 5 and closed October 13, Rev. T. L. Holcomb of Pontotoc did the preaching. For three months previous to the meeting we had prayed and planned for it. We know the religious status of every man, woman and child in the town. We planned to reach them and asked God to direct in everything. Not an unsaved person in town that was not appealed to personally to come to Christ, and the most of them were saved. God has assured us of victory before the meeting began. Every service was a high-tide service. Some were great in power of the Spirit. Bro. Holcomb was at his best. We had a fine band of personal workers. Great crowds thronged the church notwithstanding it was a busy time. Bro. Holcomb spoke three times a day. At school in the morning, at church at noon and at night. There were sixty-two additions to the church. Forty-four by baptism, and eighteen by letter. Forty of this number were our school boys and girls. Two of them were children of the pastor. Three came to us from the Methodists, and one from the Presbyterians. Many Christians renewed their allegiance to Christ. We have a great church here. Have three hundred and sixty-one members, while the town has only about five hundred and fifty white inhabitants. We had one hundred and eighty-three in Sunday school last Sunday. We have about seventy in the Home and Cradle Roll departments. We purpose to enroll every member in the Sunday school. We had seventy-two members present in the B. Y. P. U.'s last Sunday. We have a great school this year, and expect to get into our new brick building by the first of the year. This writer has had the greatest battle of his life during the past year against the enemies of righteousness, but this signal victory God has given us has more than atoned for all the heart aches borne under persecution. Nothing do we claim. This mighty victory was from God. We praise Him—we crown Him Lord of all. We thank God, and take courage. May such manifestations of God's power, and such showers of blessing ever keep us humble at His feet.

Fraternally,  
T. A. J. BEASLEY.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

## CLEAR ENOUGH, IS IT NOT?

It would seem that the Allies' left is trying to move around the German's right, but the German's right is also moving around the Allies' left. Now if the left of the German's right moves around the right of the Allies' left, then what is left of the German's right must be right where the Allies' left's right was right before the Allies' left, then the left is left right where the right was right before the left's right left the right's left.—Ex.

## WHERE FAITH FAILED.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife "pretty well, if only 'twan't for worryin' about the children. 'Elizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield and he's doing well, too, but his boardin' place is across the river. Sometimes he goes by ferryboat and sometimes he goes by skiff, and mother she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet, but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line.

"No'm, there's nothin' special the matter with any of 'em now, and the truck garden has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off if it wasn't for worryin'.

"Christian? Bless you, yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith yet to b'lieve He's to be trusted with the children."—Wellspring.

## For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

## WHY NOT?

In our best schools and colleges we have distinct departments of English, of mathematics, of Latin, of chemistry, of botany, etc. In our successful business enterprises we have specialists to care for special departments. Now why not have a department of missions in our Sunday schools? We have primary, junior, home departments and so on. Why not have one of the best possible teachers whose heart is on fire with love for Christ and the desire to win a lost world for his glory make a specialty of teaching missions? Let this teacher have a good room, well equipped with a globe, maps, mission literature and the like and let this teacher prepare himself by special study and prayer to impart the largest possible amount of knowledge to both heart and mind of the pupils. Let each class in rotation be brought with its teacher into this mission department. In cases where the mission room will hold more than one class the classes might be doubled, thus giving the mission specialist the opportunity of meeting the pupils oftener. This will add dignity and emphasis to one of the fundamental doctrines of God's word. I wish that our Sunday school workers would think prayerfully along this line. This will not interfere with the regular missionary days we observe in our churches, but in my opinion will add very materially to their proficiency.

W. Y. QUISENBERRY,  
Clinton, Miss.

## IT COULDN'T BE DONE.

Somebody said that it couldn't be done.  
But he with a chuckle replied  
That "maybe it couldn't," but he would be one  
Who wouldn't say no till he'd tried.  
So he buckled right in with the trace of a grin  
On his face. If he worried he hid it.  
He started to sing as he tackled the thing  
That couldn't be done, and he did it!

Somebody scoffed, "Oh, you'll never do that—  
At least no one ever has done it."  
But he took off his coat and he took off his hat  
And the first thing we knew he'd begun it.  
With a lift of his chin and a bit of a grin,  
Without any doubting or quiddit,  
He started to sing as he tackled the thing  
That couldn't be done, and he did it!

There are thousands to tell you it cannot be done,  
There are thousands who prophesy failure;  
There are thousands who point out to you one by one,  
The dangers that wait to assail you  
But just buckle in with a bit of a grin,  
Just take off your coat and go to it,  
Just start in to sing as you tackle the thing  
That cannot be done, and you'll do it!

—Edgar A. Guest.

Our pastor Bro. W. A. Williams (Kosciusko, Miss.) was ordained to full work in the ministry—5th Sunday in January, 1916. And called to pastor three churches—Friendship (his home church), Hurricane and Macedonia, all of Kosciusko Association.

The churches have appreciated Bro. Williams as a pastor, and a leader. He is much loved by his entire congregations.

He has his heart in the work, and we trust his life will be "a channel of blessing."

His meetings in the summer were good.

The home meeting was 4th week in July, each service was well attended, no visible results, but there is a time to sow, and the harvest comes later.

At Hurricane church he held a meeting (third week in August. Bro. A. E. Lucas assisted in the meeting.

The church was revived and souls added to Christ. Five members were received by baptism.

At Macedonia church his meeting was first week in September. Bro. J. W. Hicks of Belfountain did the preaching to a crowded house, each service. Results: Seven were received by baptism; five by letter and three restored.

Bro. W. A. Williams has been called to each of these churches for 1917.

A MEMBER.



**LAMAR CHURCH, LOUISIANA.**

Our community, and especially Lamar church has been so wonderfully blessed in the past two weeks we feel it our duty to pass the glad tidings along. On the first day of this month Rev. J. M. McKay of Clinton, Miss., came to us for a few days meeting. Not being able to accomplish in a few days, what we all believed he would. He reallbgkn93n82n9339 would, he readily consented, (at the urgent request of the church) to remain with us two weeks for which we thank God so much, for we all believe that God has used Bro. McKay to do a work here that otherwise would not have been accomplished. We had been without a pastor for several months and without a house for more than a year and of course the work was greatly run down. Bro. McKay has been coming to us in our trials, at different times for the past five years and he always leaves us on higher ground. He was our pastor for eighteen months at one time and by his consecrated life and his nearness to God won for himself a place in the hearts of Lamar people which no other can fill. We appreciate his coming so much on account of the great sacrifice on his part, leaving school at such a busy time as well as his church work in Mississippi. So many of our people had grown cold and drifted away, but interest grew all the time, and we are thanking and praising God that once more peace and fellowship reign in Lamar church. Not only was our church greatly benefitted by his coming, but the entire community was helped by his personal work. So many were heard to say they were having family prayer now, something they had not had before. Many new pupils were added to our Sunday school also. Our Woman's Missionary society was strengthened by five new members, some for whom we had been praying for years. For our new building \$115.00 was collected, which will be started in the near future.

At the close of the afternoon service the Lord's Supper was observed for the first time since Bro. McKay had left us.

W. M. U. of Lamar Church, Mrs. Mattie Jones, president.

MRS. EMMA M'ELIVAIN, Delhi, La., Oct. 16, 1916, R. F. D. 1

**A GOOD TEAM.**

We have just had with us Brethren J. E. Byrd and W. E. Holcomb in a few day's meeting. It was well understood with those brethren and the church that it would be a teaching and working effort with the different departments of the church toward a revival in the B. Y. P. U., the Sunday school, the prayer meeting and the church membership generally. There was a religious census taken of the town and tabulated for thoroughly grading the Sunday school for promotion day, and a list made of the unconverted and the unidentified Baptists, at a working basis in the meeting.

Brother Holcomb used 45 minutes before each regular service in heart talks with the B. Y. P. U., and on "Winning to Christ," then Bro. Byrd

followed with a soulful evangelistic message. I have never seen a more faithful and better foundation work done. Byrd and Holcomb are a good team. They deliver the goods. Try them.

G. W. RILEY,  
Houston.

**COULD NOT STAND EVERYTHING.**

"Fellow dropped into the office the other day and ordered the paper, and we were pleased," writes a brother editor. "Said it was a good paper and we were glad. Said it was more than worth the money to any man of intelligence, and we were tickled. Said it was the mainstay of the town and we were superticked. Said it was the greatest booster, and the most reliable town builder and developer in this whole community, and we yelled with much joy. Paid for his paper and—we slid gently to the floor in blissful unconsciousness. (Nature had reached the limit!)"—Exchange.

Atlanta has elected A. G. Candler, a staunch prohibitionist, as mayor, by a majority of 4,109. The election insures the enforcement of the law, in the city, against saloons.

**TO MISSISSIPPI ALUMNI OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.**

According to the order of the Alumni Association of the Southern Baptist Theological Seminary at its annual meeting in Hattiesburg, we are to have a banquet at Columbus during the State Convention, on Wednesday, November 8th, 5-7 o'clock, p. m.

Every loyal son of our dear alma mater who attends the convention will be present, of course, with his hearty good will and vigorous handshake. Come, let us make this a great occasion; bring your wives and your sweethearts and if another son from some sister state is visiting our convention you are invited to come.

The feast of reason and flow of soul part of the program is in the hands of Brother Gaines Dobbins, which assures us a treat, and the part for the inner man is in the hands of our host, Brother Viperman and Brother W. H. Morgan, and in the words of the old negro, I am sure our "programs will be full."

When you write Brother J. L. Viperman, telling him that you expect to be present during the convention tell him specifically that you are going to attend the Seminary alumni banquet, also so that he will have your name written there. The price per plate will not exceed 75 cents.

Expecting to meet all of you at the convention, I am,

Yours for service,  
MACON C. VICK,  
President of Association.

**COPIAH COUNTY BOX PACKING.**

On Wednesday, the 18th, despite the inclemency of the weather, it was the pleasure of quite a number of representatives and visitors from the churches of the Copiah Association to attend the annual box packing with the Crystal Springs church.

## Relieves Serious Case of Chronic Constipation

**Dr. Caldwell's Syrup Pepsin Corrects****Condition That Seemed Hopeless.**

After suffering from chronic constipation until she was so run down she was unable to do any kind of work, Miss H. A. Frees, 209 Adams St., Dayton, Ohio, obtained a bottle of Dr. Caldwell's Syrup Pepsin and used it with such gratifying results that she continued the treatment and has written to Dr. Caldwell that her condition is again normal, and that she wants to recommend Syrup Pepsin to everyone who suffers with constipation.

Dr. Caldwell's Syrup Pepsin is a combination of simple laxative herbs with pepsin, gentle in its action and free from gripping or other pain or discomfort. It contains no opiate or narcotic drug, and, while acting readily on the most stubborn case of inactive bowels, is absolutely safe for the tiniest babe, so that it is the ideal family laxative and should be kept on hand in every household for use when needed.

Dr. Caldwell's Syrup Pepsin costs only fifty cents a bottle and is sold in drug stores everywhere. To avoid



imitations and ineffective substitutes be sure you get Dr. Caldwell's Syrup Pepsin. See that a facsimile of Dr. Caldwell's signature and his portrait appear on the yellow carton in which the bottle is packed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

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Next Term Opens September 13th, 1916

J. W. PROVINCE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

**YAZOO ASSOCIATION.**

This association met with the Carrollton church, Tuesday and Wednesday, October 17 and 18. The attendance was some larger than last year, though a number of churches were not represented. The annual sermon was preached by Brother A. V. Rowe. Brother J. E. Sweeney was re-elected moderator and Brother P. W. Hudson, clerk. Interesting reports were made on all objects fostered by our churches. One innovation provided by the last association was in having the women hold their meeting with the association. A suitable hour was given and the meeting turned over to them. So well pleased was the body with this arrangement, that a half day was voted to them for next year. This was no arrangement of this writer at all, but has his hearty approval. There is no reason of sending our women away from the regular sessions of our religious meetings. There is a great loss to all concerned. Nine churches were granted letters of dismission to unite with the newly organized Montgomery County Association. Goodman was selected for the next session.

E. T. MOBBERLY,  
Lexington, Miss.

Lawyer—"The cross-examination did not seem to worry you. Have you had any previous experience?"  
Client—"Six children."

MRS. C. C. PUGH,  
Association Secretary.



## GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm  
tender little Stomach, liver  
and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, restless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, bill of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without gripping, and you have a well, playful child again. Ask your druggist for a 5-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

## CLASSIFIED ADVERTISEMENTS

### PERSONAL OPPORTUNITIES.

**Be a Detective.**—Earn from \$50 to \$100 per month, travel over the world. Write T. T. Ludwig, 418 West-  
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**Wanted at Once.**—Three additional representatives in your state, either men or women, to introduce new and attractive plan for life insurance. Permanent position with guaranteed salary. Alpha Publishing Co., Lincoln, Neb.

**Women Make Money** introducing Frisella Fairies. Sundry, Underwear, Dresses, Hosiery, etc. Beautiful samples furnished. Frischarles Co., Trenton, N. J.

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### REAL ESTATE.

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## The Convention Normal Course

Book 1. "The New Convention Normal Manual" (Stelman, Leavell, Burroughs); cloth, 5 cents; paper, 35 cents.

Book 2. "Winnid to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents, paper, 35 cents.

"Doctrinal Outline," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampe), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Roberts); cloth, 50 cents; paper, 35 cents.

Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs; 25 cents.

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WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## INVERNESS.

On the second Sunday in October we dedicated our beautiful house of worship at Moorhead, Miss.

Dr. J. B. Lawrence preached the dedicatory sermon, and that means that it was well done.

This church stands as a monument to a few faithful men and women, who have labored and sacrificed that they might have a church in which to worship.

Moorhead is a promising town, with a fine Agricultural High school, and other interests, that will cause the town to grow. We are happy over the prospects of the work at Moorhead. Pray for us.

Yours in the work.

R. L. WALLACE.

## RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

## A CHURCH ANNIVERSARY IN BRAZIL.

There seems to be no difference in folks wherever you go, but some people remember their birthdays better than others. This is the way with the Baptist churches in Brazil. It would be a crime to forget the date of the establishment of the church, and so it should be in all lands. As well forget our spiritual birthday as ignore the anniversary of the local church. Well, there is not much fear of such carelessness in Brazil among the Baptists. Salvation is progressive and each year must be marked by a celebration here.

Tastes vary and the American people, I am afraid, would not appreciate the tastes of our good Brazilian brethren. Here nothing of note takes place in the church without the interior being decorated. For two or three days before the anniversary day the building is subjected to a thorough cleaning, getting ready for the Lord's blessing. Then the church is decorated with all kinds of flags and artificial flowers. When the church is opened at last for the celebration it appears like a bride adorned for the bridegroom. A prophecy of the real festal time the church will have when the Lord comes to claim His own.

On the eighteenth day of July the Baptist church at Padua in the State of Rio, celebrated her tenth anniversary. The closing year had been an exceedingly prosperous one and all were rejoicing. The pastor had worked hard and his efforts were crowned with success. In addition to the evangelistic success there is a prosperous primary school run in connection with the work. To render

thanks to the Lord for all His goodness on the anniversary day the members came from far and near, some of them travelled three leagues on foot to show their gratitude. There were two preaching services during the day which were well attended by the members and the people of the town who are friendly toward the Gospel. After the morning service the congregation walked through the principle street of the city to the river to observe the baptism of four new born souls in Christ. When the people in the street learned that there was to be a baptism service a large number joined the crowd so at the river there were really more present than heard the preaching, and they heard the best sermon of the day when Bro. A. B. Christie led four happy souls down into the water to confess their Lord in baptism. Glory be to His Name that we can make Him known to the world in this way.

At night Brother Christie preached a great sermon on "I believe, help Thou my unbelief," there must be results from the message. The church in Padua is on fire for souls and it has started the new year with renewed faith in God and His promises. Will you not pray for this company of God's children?

JOHN MEIN.

## STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

## HOPEWELL CHURCH.

Hopewell is one of the oldest churches in Scott county. It is located six miles south of Forest Station. It was organized before the Civil War. Bro. W. A. Gatwood has been its clerk now fifty years.

Last February the church was without a pastor and by some means they got my address and invited me to visit them. (I am a student at Clark College, Newton, Miss.) I went, and at the close of the service they called me to the pastorate. They had no Sunday school, either prayer meeting, but they are a fine people and willing to be led into greater work.

During my visit to them in March we organized a Sunday school, and I introduced the Boy's Corn Club, and six of the boys joined and agreed to plant one ear of corn each and give the proceeds to the different missions. Following is their names: Earnest Jones, G. E. Sanders, Enoc Gangblood, Floyd James, Ottis Johnson, H. E. Duckworth. During my visits I would encourage the boys and the corn was looking fine and prospects were good, but the storm came and almost destroyed the crop.

In August we held our meeting and the pastor did the preaching. The Lord gave us a good meeting and at the close we baptized six happy converts, and established a prayer meeting in the homes.

At the close of this year, we surveyed the past and found that we were not in the rear with our asked for missions.

Our boys gathered their corn, and after it was so badly damaged, they gave from \$1.00 to \$2.50 each. Ottis Johnson even saved his fodder and sold it. He gave 50c to pastor's salary and \$2.00 to the orphanage. The other boys divided theirs up.

On my last trip, the church called me back for another year and raised my compensation from \$75.00 to \$108.00. We are expecting God to lead us in to greater things this year. Pray for us!

To him belongs the glory and honor for ever and ever.

D. W. BONE,

Pastor.

## BRO. MOORE AND HIS WORK.

Bro. T. J. Moore came to us in the country last Sunday. His discussion and teaching about the New Testament method of financing a New Testament church is just simply fine for a country pastor and a country people.

Brethren invite him, country pastors let me beg you to invite him. He can't go unless you do. You need him; your people need him. We country people are the people who do need him. His spirit is sweet; his association is so pleasant, and his doctrine on financing is so helpful.

We have written this from a full heart to try to get the country pastors—all of them—to use Brother Moors.

A. D. MUSE.

## Safety First Buy Books Worth While

Here are a few suggestions:

### THE NOISY SEVEN

By Alice Pickford Brockway

The story of a Sunday School class of boys and of some playmates who became lifemates. \$1.00 net.

### TRANSPLANTED TRUTHS

Vol. II. Philippians

By Alvah S. Hobart

A companion volume to the author's work on the Ephesians. Doctor Hobart seeks to explain in modern speech and to apply modern conditions to certain great passages in Paul's letter of friendship to the Philippians and some allied texts. 75 cents net.

### THE PERENNIAL REVIVAL.

By W. B. Riley

Practical interpretation of the ideals and methods of New Testament soul-winners marks these earnest chapters which are flooded with the warmth and vividness of a platform speaker's direct address to his audience. \$1.00 net.

### AMERICAN POETS AND THEIR

THEOLOGY.

By A. H. Strong, D. D.

A companion volume to "Great Poets and Their Theology." A valuable work from the pen of a great man. \$1.00 net, postage extra.

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REPORT ON TEMPERANCE  
MISSISSIPPI ASSOCIATION.

Perhaps no other great reform movement has made more gratifying progress in the last thirty years than temperance and prohibition. At that time it was openly ridiculed and its advocates looked upon as fanatical. But brave men and women faced the storm of scorn and opposition, and some of them gave their lives in the struggle against demon of strong drink.

Step by step King Alcohol has been compelled to retreat from county and states, until now his only refuge is in the great cities of our country.

It has been a hard battle but it seems now that victory is almost in sight.

Still we must not let a sense of false security or over confidence pull us into indifference or cause us to relax our vigilance, for we may be sure the rum demon will die hard. Let us thank God for what has been done, and press on to the ultimate goal of national prohibition. All Christians should make it their business to use all their power and influence to enforce our laws against the unholy liquor traffic.

We can put down the blind tigers if we will. Not to do so is criminal.

Let us vote for men for our county offices, who will execute the laws against criminal, and urge and help them in the performance of this duty, looking forward to the good day coming when we shall have a generation of men, whose bodies have not been poisoned and surely have not been smirched by awful enemy of mankind. We recommend that the Governor of Mississippi be asked to remove at once any officer who neglects or fails to do his duty, especially in the enforcement of the prohibition statutes.

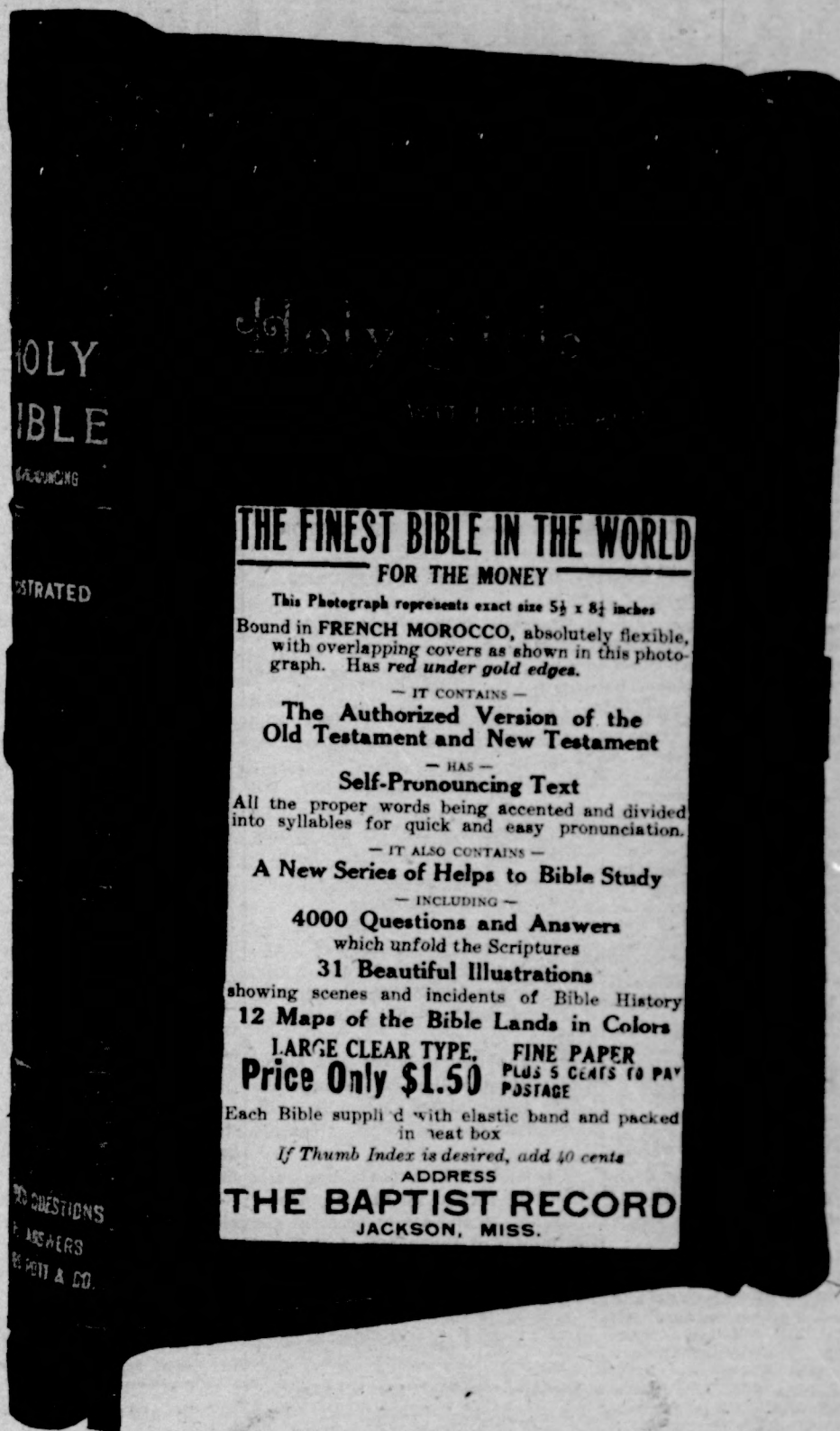
Submitted,  
O. D. NEWMAN.  
J. C. GIVEN.  
W. C. NEWMAN.

STARKVILLE, MISS.

Meeting closed Thursday night, 32 additions, 12 for baptism. I did the preaching, E. A. Petroff did singing. Petroff is great. One soon falls in love with him. Our people were delighted with him. He organized a great choir and his solos were beautiful. The crowds were largest I have ever seen at Starkville. Interest was good, from start. To say my people were loyal was to put it mildly. They were enthusiastic in their support of the meeting, both to pastor and singer. Having been pastor for 9 years I had some misgiving about holding meeting, but my fears were soon allayed by loving support and prayers. It was really a great meeting: Any one wanting efficient help in singing, will do well to write E. A. Petroff, Blue Mt., Miss., and you will get it. The meeting ran 12 days. I have the greatest church in Mississippi, without exaggeration. Will meet brotherhood at convention, Columbus.

W. A. JORDAN.

One advantage a baseball player has over a railroad man is that it takes three strikes to put him out.—Washington Post.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Salty Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

### Rheumatism Conquered.

R. L. Eastman, Sec. Nashville Board of Trade, Nashville, Tenn., writes, "My attention was called to your remedy, 'Renwar,' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new, scientific remedy, relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer from rheumatism you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c per bottle or sent postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.

## Have Dark Hair and Look Young

Nobody Can Tell When You Darken Gray, Faded Hair With Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known down-town druggist says everybody uses Wyeth's Sage and Sulphur because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

## No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### LITTLE ROBERT REEVES.

After an illness of 101 days, little Robert, aged five years, nine months and twenty-eight days, son of Mr. and Mrs. A. C. Reeves, sweetly fell asleep. Although but a child, little Robert showed spiritual insight and gratitude in his sufferings far beyond his years. He said a short while before that he loved Jesus and Jesus was going to send some little wings after him. On the morning of October 2nd, 1916, smiling sweetly, the dear little soul went to be with Him who loves His children and blesses them. THEIR PASTOR.

### RESOLUTION OF RESPECT.

Whereas, it has pleased God to call from this earthly habitation to dwell with Him above, Mrs. Nannie Wilson, wife of Rev. T. H. Wilson, a member of Fellowship Baptist church and was a true and faithful member of our W. M. U.

Whereas, in the death of our aged sister, our W. M. U. has lost a true and faithful member, the community a loved and honored sister, the husband and children a true and devoted wife and mother.

Therefore, be it, Resolved by the W. M. U. that we extend our heartfelt sympathy to the bereft family, relatives and friends and point them that light and love that shineth from above.

May the God of love and mercy throw His guardian care around the bereft ones and let us bow in humble submission to our Heavenly Father.

Resolved, further, that these resolutions be spread on the minutes of the W. M. U. and a copy be furnished the family of the deceased sister.

MRS. M. A. WATSON,  
CLAUDE ROBERTS,  
SALLIE BEC DAVIS,  
Committee.

### BOGUE CHITTO ASSOCIATION.

T. J. Moore.

It was near the noon hour on the second day when I arrived at Friendship church, five miles out east of McComb, where the body was in session.

Many fine features of the session had past, as was evident from the lingering echoes. Among them was Prof. B. G. Lowrey's address on "Christian Education." But until the final adjournment at 1 o'clock the third day, the interest ran high.

Rev. I. H. Anding was moderator and in love, tenderness and patience he led and guided rather than presided over the brethren. The attendance was good and the fellowship sweet.

In some features I am convinced that this association has led all our association in the State. First, the letters showed that every one of the

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twenty-three churches had received additions and the aggregate was 671. That's hard to beat.

Second, the table suspended on the wall showed that all the churches had contributed to State and foreign missions and only two showed blank for home missions. In other words, all the sixty-nine spaces for missions in the table were filled except two. What other association can beat that?

Third, the chairman on digest of letters, Rev. Theo. Whitfield, read the only real report on that work I had ever heard read. He took up church after church and gave an honest and helpful comment on what each had done or failed to do. I do wish all our associations could have just such reports on this subject.

The reports and discussions were all good and all together I regard the Bogue Chitto Association as having made the best all-round showing of any of the ten associations I have attended.

The enlistment man lingered in that section and helped one country church see and adopt a better way to finance its work, and being brought into McComb by the bishop of the First church of that city in his new auto, he spoke to a crowded auditorium Sunday night.

W. B. TAYLOR, Manager;  
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### "SEVEN MEETINGS."

My first meeting was with my home church at Antioch, Rankin County, Rev. D. J. Miley the pastor. It was a joy to be with Bro. Miley and my home-folk. We had a good meeting.

On the fifth Sunday and week following found me at Mt. Olive, Amite County. I did my own preaching save the help rendered by Brethren G. W. Gates and Willie McGehee whose presence and help was very much appreciated. The church was much strengthened. I helped Rev. J. M. Stroud on the first Sunday in August at Damascus and on the second at Piedmont. We left these churches on higher ground.

We helped Rev. B. L. McKee at Bethel church Amite County on the third Sunday in August, it was good to be there and to work with my old college mate and those good people.

On the fourth Sunday in August I did my own preaching at Siloam, had a good meeting and raised \$100.00 to repair the house.

My last meeting was with New Hope church on the first Sunday in September, Rev. J. R. Mullins pastor. They seem not to be satisfied and want another meeting the second Sunday in November, so I guess I'll have to do my work over at New Hope.

The Lord has blessed us with good meetings and we praise His Holy Name and pray His blessing on The Record and its efficient Editor.

JAS. A. CHAPMAN.